



*London :-
A Magdalen Hospital London*

THE
R U L E S
AND
R E G U L A T I O N S
OF THE
MAGDALEN-CHARITY,
WITH
INSTRUCTIONS to the WOMEN who are
admitted,
AND
P R A Y E R S for their Use.
THE FOURTH EDITION:
Corrected and enlarged, agreeable to the present
State of the Charity.

L O N D O N :

Printed by W. FADEN for the Charity ; and
sold by H. PARKER in Cornhill ; M. THRUSH in
Salisbury-Court, Fleet-street ; A. COOK in Fenchurch-
street ; and J. WALTER at Charing-Cross.

M D C C L X I X .



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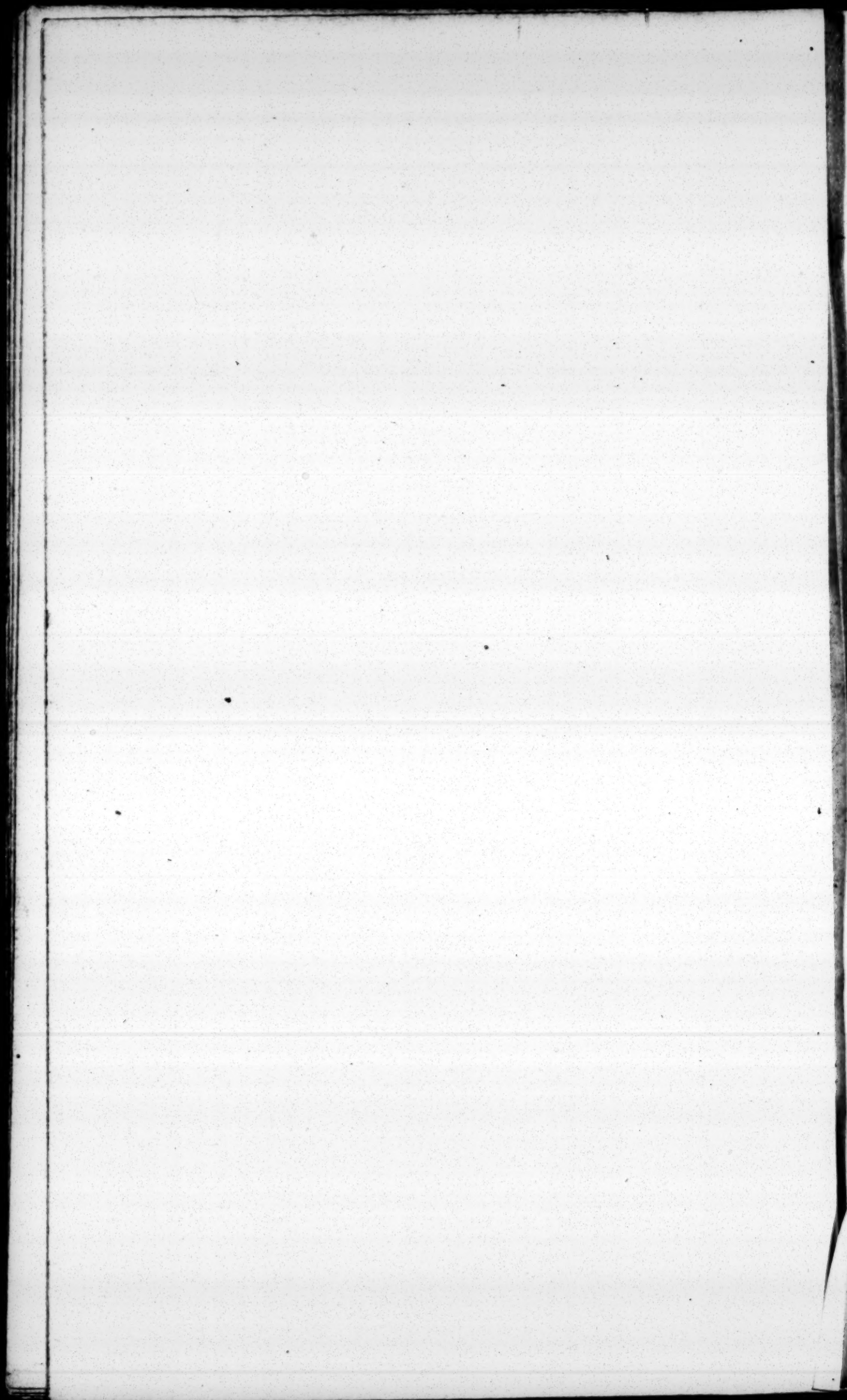
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P R E F A C E.

1. **I**T is with great satisfaction we now publish these *Rules and Regulations* of the *Magdalen Charity*, made conformable to its present state: And it is but gratitude to the Benevolent, who have so nobly supported this Institution, to acquaint them of the success which attends it.

2. To conceive a just idea of this Establishment, it should be remembered that there is a peculiar disadvantage under which it labors, arising not from the difficulty of repentance, but from the nature of the Charity itself. The women who prove worthy of it, do for that very reason conceal themselves from public view; and those who are profligate, and repugnant to the mercy which is offered to them, revel in the dreadful scenes of licentiousness, and publish their shame without remorse. But surely this is no solid objection to such a Charity, either in a pious or political view.

B

3. With

3. With regard to the nurseries of vice which abound amongst us, these must be left to the Civil Magistrate ; but to succour the wretched who are plunged, perhaps, by the most insidious arts, into a labyrinth of misfortunes is a task reserved for this Charity. Here the Pious and Humane, may enjoy the exalted pleasure of snatching from an early grave, many young women, who would otherwise be devoted to destruction, under the direction of wretches who traffic in sin and misery.

4. This House of repentance may be also considered as a signal to warn unwary youths, from splitting on the rocks of vice, where they are so often allured by vanity and dissipation : It may help to teach them resignation to the laws of the great Founder of our Religion, as contained in the Gospel, which so emphatically forbids the sin in question. And with respect to the happiness of this life, as depending on the sweets of society, and every relation which men hold dear, by this Institution they are reminded of the great difference of *that* contract which is agreeable
to

to the divine command ; and the promiscuous commerce so justly forbidden by the laws of the most civilized nations.

5. The strongest objection made to this undertaking, at the commencement of it in 1758, was founded upon the candid question, "*What will you do with such poor creatures when you have them ?*" This difficulty was solved by the first humane proposer of the Charity, Mr. *Robert Dingley*, who justly observed that such women might be either placed out into services, or restored to their parents or friends. Repeated trial has confirmed this opinion, and the experience of ten years, has instructed us how to render the design effectual to the great end in view.

6. In examining the present State of this Charity we find, that of the number of women admitted, few have been discharged with disgrace : But upon application to parents and friends, many who have behaved well, have been provided with suitable services, through the channel of such connections ; and others still more fortunate, be-

ing happily reconciled to their dearest relations, are taken under their *immediate* protection. In the mean time, the Matron of the House (whenever an application is made to her for a servant) discharges her part by recommending such as she has a good opinion of, being fitly qualified for the place proposed.

7. Experience also proves that many of these unhappy women are related to persons of great tenderness and sensibility, who, upon a fair detail of their good behaviour, have followed the dictates of humanity, and afforded them all the assistance in their power.

8. Many considerate persons who have accidentally beheld the misery of these objects, and others who knew the parents when living, have frequently commiserated the condition of the daughter, and after her being a proper time in the House, and answering the design of it, have received her under their protection.

9. The encouragement given by parents and friends to the individual who behaves
well,

well, must be presumed to influence the conduct of the rest, who have such connexions, as well as the friendless Orphan, who will exert herself the more, in order to merit a recommendation to service, from the Matron.

Experience proves this to be the real case; and as such aid is necessary, and so deeply founded in the precepts of religion, and the laws of humanity, it is our duty to recommend this practice in the most serious terms, to the consideration of the parties interested. It is thus they may recover their relations, who have been unhappily deluded, and secure to themselves the rewards of that virtue, the exercise of which requires the exertion of their truest love of God and human kind.

10. The women who are admitted being generally between sixteen and twenty-one years of age, cannot be supposed very old in sin; nor ought it to be imagined that all the objects who offer themselves for admittance, have arrived to the height of vice. The complicated distresses in which they are generally

involved, may be best judged of by those who attend as Members of the Committee, and enquire into the merits of their pretensions.

11. Such are the happy effects of this Charity, that not only numbers of subjects are preserved, in a direct view, but several of the women discharged, have been married to sober and industrious persons, and are now joyful mothers of children.

12. As a *further security* for the success of this undertaking, the house is now divided into *two distinct Wards*, each having an Assistant Matron at the head. Thus one half of the objects being entirely separated from the other, it becomes a more easy task to discover their characters and inclinations, their faults and their merits: and this regulation promises many happy effects. The intended *New Building* is designed for *three* distinct divisions, for the use of the women.

13. Time and practice may still point out further improvements, in an establishment calculated to relieve such a variety of wretchedness. The governors will be glad to exert themselves in the promotion of so
good

good a work : and if young women in the miserable state of prostitution are objects of pity, surely such of them as seek relief, and appear to be penitent, are intitled to all the assistance which the nature of this Institution can afford. And it is no less true, that there are numerous cases in which Humanity, as well as Christian Charity plead in behalf of these fellow creatures, who without such assistance would, to all appearance, be totally forsaken, and perish.

14. To give a true description of the infernal arts which are employed by mercenary Panders to seduce unwary females, would be too shocking to humanity : it is only a good education, and the fear of God, which can be effectual preservatives against such temptations. But while religious impressions are so faint on the minds of a great part of the people, as experience continually proves, we cannot be surprized at the misery we daily see : nor should our best endeavors be wanting to imitate the compassion of the Son of God, by imprinting on our minds his ever memorable conduct,

when

when he bad the offending woman, "*Go and sin no more.*"

15. The sermons which have been preached by the several Divines *, and the publications of the several Tracts † relating to this Institution fully illustrate the subject: And seeing that it is of such importance in the several views set forth, we hope a permanent establishment will be given it.

The old houses now occupied for the use of this Charity are not only extremely improper with respect to their divisions, but a considerable annual expence is required to uphold them: for this reason it hath been determined as indispensably necessary, to solicit the contributions of the charitable, in order

* Dr. Dodd, Dr. Pocock, Bishop of Offory; Dr. Cumberland, Bishop of Clonfort; Dr. Delany, Dean of Down and Connor, Dr. Ogle, the Reverend Mr. Selton, and the Reverend Mr. Harrison.

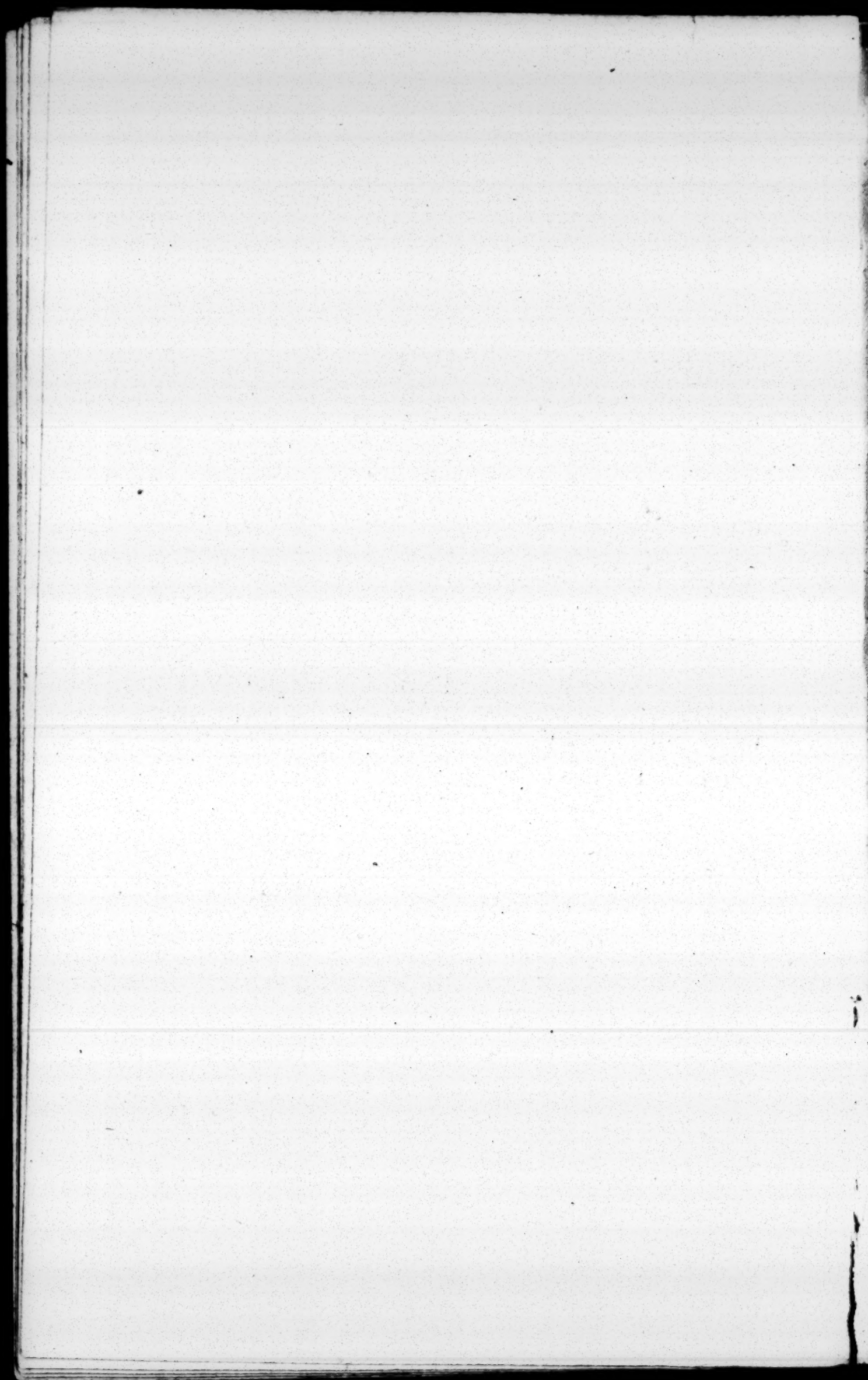
† Advice to the Magdalens by Dr Dodd, 8vo. Rise and Progress of the Magdalen Charity by the same. Mr. Hanway's Letters to Mr. R. Dingley, 4to. 1758. His Thoughts on the Magdalen Charity, 4to. 1759. His Letters on the Magdalen Charity, 8vo. 1762, &c.

order to erect a proper plain building ; and a subscription has been accordingly opened as appears by the List of Subscribers annexed.

It may be easily imagined that the sum hitherto raised for this purpose, though it should be disbursed with the utmost caution and frugality, can hardly be sufficient to prepare a commodious habitation for the objects of this Institution, and the necessary officers and servants, together with a proper Chapel. We therefore earnestly recommend the augmentation of this list, trusting that many humane and judicious persons, were they made sensible of the reality of what is here set forth, would be glad to transmit to posterity such an humble monument of their zealous concern for the welfare of their country, and the good of mankind.

Oct. 1768.

THE



T H E
RULES and REGULATIONS
O F T H E
M A G D A L E N - H O U S E :

I. Of the GOVERNMENT:

This is composed of
THE PATRONESS.

A President.

Four Vice Presidents.

A Treasurer.

A General Court.

A General Committee of thirty-two.

1 **T**H E President, four Vice-Presidents, Treasurer, and Committee of thirty-two, are annually chosen, and seven of the Committee go out yearly.

2. All the Officers are likewise chosen annually.

II. Of

II. *Of the* TREASURER.

1. He receives the benefactions; keeps an account of all receipts and payments; and accounts at the four quarterly general courts, or oftner if required.

2. Whatever surplus money remains in his hands, at any of the said courts, more than sufficient to defray the current expences, he is to lay out in the public funds, if the majority of the Governors then present shall think fit.

3. He is to pay no bills, unless they be first signed by three of the Committee.

III. *Of the* GENERAL COURTS *and* ELECTIONS *of* OFFICERS.

1. A General Court consists of at least ten Governors, The President, Vice-President, Treasurer or Chairman presiding, is to explain the business of the assembly; to propose questions, and to put them to the vote, and if required, to take the votes by ballot. The Chairman may vote in common with others; and in case
of

of an equality of votes, the Chairman is further to have a casting vote.

2. The General Courts are held quarterly, *viz.*

The last *Wednesday* in *June*.

The last *Wednesday* in *September*.

The first *Wednesday* in *January*.

The first *Wednesday* in *March*.

The Anniversary Meeting is usually held in *April* or *May*.

3. The Secretary gives notice in writing to the President, Vice-Presidents, Treasurer, and Governors, of the place, day, and hour of holding General Courts. And the same is also advertised in two of the public News-papers, on the *Saturday* and *Tuesday* preceding each Court.

4. Prayers are read by the Chaplain before the General Court proceeds to business.

5. On the annual General Court (held the first *Wednesday* in *March*) the Officers are chosen.

6. At every quarterly General Court the Treasurer lays before the Governors the

general state of the house, respecting the receipts and disbursements of the quarter ; also the cash which remains in hand, &c.

7. The Treasurer also reports the number of women admitted into the house, and the number of those provided for, and in what manner they have been provided for, during the quarter.

8. The general account of the year is published on occasion of the anniversary Meeting.

IV. *Of the* GENERAL COMMITTEE.

1. Of this Committee (consisting of thirty-two) five constitute a Quorum, and the President, Vice-Presidents, and Treasurer, are always of this General Committee, one of whom, is Chairman ; but in their absence the Committee chuse a Chairman.

2. The Meetings of the Committee are on every *Thursday* at five o'Clock in the afternoon.

3. Any

3. Any three in Committee, this not being composed of less than five, have power to draw on the Bankers of the Charity.

4. The Committee contract for, and inspect the cloathing, furniture, and provisions; and take care to prevent impositions.

5. The Committee being summoned for that purpose, have power to dismiss or elect all servants under the degree of Steward or Matron.

6. When there is any particular business, the same is to be expressed in the summons, and this business is entered upon before any other.

7. The Committee admit all such Petitioners as they approve, and give orders in what manner they shall be employed, and dismiss any women from the house, as occasions may require.

8. The rough Minutes of the Committee are read by the Secretary, and signed by the Chairman, before he leaves the Chair. These Minutes, being copied fair into a book, are

also read at the next Meeting, when they are confirmed, if approved.

9. The Members of the Committee attend by turns at the Chapel every *Sunday*, and notice of their turn is regularly given them.

10. Every Member of the Committee is intitled to four Tickets, to admit four persons each, to the Chapel on *Sundays*, viz. two for the morning, and two for the evening; and other tickets, if desired, are delivered out by the Treasurer and Secretary: the Member whose turn it is to attend on the *Sunday*, having the privilege of two tickets extraordinary for four persons each.

11. The Committee have power to make such honorary Governors as they think fit.

V. A SUB-COMMITTEE.

1. This consists of any number of the General Committee appointed by them.

2. Any three of the Committee in company may visit the Wards, and make their report

report to the next General Committee that meets.

3. They occasionally meet to examine the accounts, and to inspect into the good order and œconomy of the house.

VI. *Of* GOVERNORS in General.

1. A Subscription of *twenty* Guineas, either for the General Purposes of the Charity, or for the *Building* (distinct accounts being kept of each) is a qualification of a Governor for life.

2. An annual Subscription of five Guineas is a qualification of a Governor for that year.

3. If any annual Subscriber shall be more than two years in arrear, his power as a Governor ceases, 'till such arrears are paid.

4. No gentlemen, except Peers or Members of Parliament, are admitted to vote by Proxy, but every Lady subscribing as above, is intitled to vote Personally, or by Proxy, provided that Proxy be brought by a Go-

vernor ; but no such Governor shall be possessed of more than *one Proxy*. Every Community giving a Sum equal to a qualification for a Governor, may vote by Proxy.

5. Any five Governors have power to require a General Meeting provided they address themselves to the President, or one of the Vice Presidents, or Treasurer, by letter, setting forth the business for which such Meeting is required, and signed by each of them.

VII. *Of the OFFICERS in General.*

1. Every person who is discovered to have received any money, perquisite, fee, reward, or emolument of any kind, relating to this Charity, more than the Salary or Wages allowed by the Governors of this Charity, or their Committee, shall be forthwith discharged.

2. No servant, nor any other person shall for any reason, or on any account
what-

whatever, take any thing out of the house, which has been bought for the use thereof.

3. No officer or servant shall lye out of the house, without leave of the Treasurer, or two of the Committee in writing.

VIII. *Of the* SECRETARY.

1. He prepares the accounts for the General Courts.

2. He carries on the correspondence.

3. He is present at all the Meetings, and takes the minutes,

IX. *Of the* CHAPLAIN.

1. He reads Prayers, and preaches twice every *Sunday*, and also reads Prayers at such other hours, as are appointed by the Committee.

2. He administers the Sacraments on the great Festivals, and on one *Sunday*, at least, every month.

3. He

3. He instructs the women in the Principles and duties of the Christian Religion.

4. He attends alternately in the Wards every day, for such time as the Committee may direct, to expound the Scriptures, and admonish and instruct each of the women in such manner as may make a proper impression on their minds.

5. He attends the Committee when called upon.

6. He delivers a monthly report of the behaviour of the women, and performs all other necessary duties of his function.

X. *Of the* P H Y S I C I A N.

He attends when called upon.

XI. *Of the* S U R G E O N S.

1. They attend by rotation, in their own Persons, each for a month, and do the duty of their office, *Gratis*.

2. One of them is always present at the admission of the objects, and, if necessary, examines into the state of their health.

XII. *Of*

XII. *Of the* A P O T H E C A R I E S.

1. The Apothecaries attend in their own persons.

2. No Pupil, Apprentice, or Servant, belonging to them, is at any time admitted into the Wards.

3. The Medicines are contracted for at the rate of sixty pounds *per annum*.

4. The Physician, Surgeons, and Apothecaries, when they visit the Wards, are attended by the Matron, or one of the Assistants to the Matron.

XIII. *Of the* M A T R O N.

1. She resides constantly in the House, and directs the œconomy thereof.

2. She is fully instructed in the Rules, Regulations, and Orders of the House, and observes them strictly.

3. She sees that all the women are neat and decent in their apparel and persons; that they are duly employed, and behave
in

in an orderly and religious manner, and that they constantly attend divine service.

4. She makes reports to the Committee weekly of the behaviour and conduct of the women.

5. She receives from the Steward the materials for work, and delivers to him an account of the work done by the women, that he may make a regular entry, and account thereof, in proper books.

6. She takes the charge of all the household linen and cloathing, of which the Steward also keeps an account.

7. She receives of the Steward the provisions which are allowed for the house, and takes care that none be carried away nor any waste made.

8. She keeps the keys of the womens apartments, which are delivered into her hands after the doors are locked.

9. She reads the instructions to the women (No. 1.) the next morning after their admittance, and delivers a copy of the instructions to each of such newly admitted women.

XIV. *The Assistants to the MATRON.*

1. They take charge each of their respective Ward.

2. They instruct such of the women as are ignorant, in reading, needle-work, and what else may be necessary, and super-intend the work of all the women in their Ward.

3. They are present when the women are at their meals, and hear Grace properly repeated before and after dinner.

4. They attend the women constantly, and observe their tempers and dispositions; and whether they appear to be worthy objects of the Charity; what offices in life they are most fit for; when it is proper to discharge them to parents or friends, or to service, and what else occurs.

5. They are constantly attentive not only to prevent any improper discourse, but to communicate just sentiments; and encourage sober conversation, and a regular peaceful and pious behaviour.

6. They

6. They see that the bed-chambers are kept compleatly clean and in good order.

7. They see that the beds and bedding, are kept properly mended, neat and clean.

8. They see that the kitchens and wash-houses of their respective Wards be kept clean and in good order.

9. They see that the table-furniture and linen be kept clean and mended, and preserved in good order.

10. They hear all complaints which may be made by the women, in their respective Wards, and if necessary lay the same before the Matron or Committee.

11. They duly and strictly observe the several Rules, Regulations, and Orders of the house, and the directions which may be given them from time to time by the Committee.

12. They make a report to the Committee every week, with a list of the women in their respective Wards, with such remarks as they think proper.

XV. *Of the STEWARD.*

1. He resides constantly in the house, and is not to follow any business or employment whatsoever, but such as immediately relates to his duty in this Charity.

2. He makes a weekly report to the Committee of whatever he is required to do.

3. He receives the respective provisions for the use of the house, and the materials for the employment of the women.

4. He inspects the weights, measures and quality thereof, and makes regular entries of them, and superintends all other domestic concerns, and is diligent in observing the Rules of the House, and all the Orders of the Committee.

5. He keeps an exact account of all the work done by the women.

6. He keeps a fair and exact inventory of the furniture as ranged in the different Wards and Apartments, with the cost of each article, and produces all the accounts for the quarterly payments.

D

7. He

7. He collects the annual benefactions, and gives security in the sum of *two hundred pounds*.

XVI. *Of the* MESSENGERS.

1. They dwell in the house, and are employed in errands and out-door business, and give security if required.

2. They are not to bring any letter, verbal or written message into the house, or carry out any letter, verbal or written message, without the knowledge and inspection of the Matron.

3. They attend the Gate by turns, and receive messages and letters, and what else the nature of their Office requires.

N. B. The Steward and Messengers live in apartments, which have no communication with the Wards.

XVII. *Of*

XVII. Of ADMISSION.

1. The Committee sit to admit objects on the first *Thursday* in every month, at five o'clock in the afternoon.

2. The method of admission is by Petition, presented to the Committee in the form prescribed (No. II.) the blanks in which Petition are filled up by the Steward from the report of the Petitioner.

3. The Steward gives the Petitioner the number of her petition.

4. These petitions are presented to the Committee, and the Petitioners are called by them, according to their number.

5. The names of the persons are not called, that if the Petitioner is not admitted her name may not be known to others who attend.

6. The question being put on the admission of every object, it is decided by the Votes of the Majority of the Committee.

7. Every Petitioner who is judged proper, is examined as to the state of her health by the Nurse attending for that purpose;

and, if necessary, by the Surgeon also. If she is infected with the foul disease, she is not admitted; but upon her obtaining her cure, may be reconsidered by the Committee, and if then found proper is admitted.

8. If the Petitioner be admitted, the Secretary gives her a Note directed to the Matron signifying her admission.

9. Proper instructions being provided for such as are admitted, they are assembled the next morning after admission, and the *instructions* are read to them by the Matron, as already mentioned. And in order to make the deeper impression, the same instructions are read, by the *Assistants to the Matron*, in their respective Wards, constantly on the first Saturday morning in the month.

10. No woman admitted is allowed to go out of the house, without special leave in writing, signed by the Treasurer or Chairman, and two of the Committee, and that for a time not exceeding the day, and this only on an urgent and extraordinary occasion, which may relate to property, and
in

in such case she is attended by the matron or one of her Assistants.

XVIII *Of the WARDs and PRECAUTIONS.*

1. The house is divided into parts in order to make total and distinct divisions of the objects, * and the rooms are distinguished by being numbered.

2. The women are classed in each Ward, and the Assistants to the Matron appointed to preside, are accountable for the conduct and behavior of their respective Wards.

3. A proper number of the women are appointed to perform all the domestic business of their respective Wards ; and the household service, the keeping the Chapel clean, and what else is necessary according to the directions given by the Matron.

4. Each woman lies in a separate bed, and has a box for her cloaths and linen under a lock and key, which key is kept by herself.

D 3

5. Strict

* See Preface.

5. Strict regard is had, by the Matron and her assistants, that the Wards be kept completely ventilated, and the air pure ; for which purpose they visit the chambers and working-rooms frequently every day.

6. The relations or friends of the women (being known as such) may, upon application, and by leave in writing, first obtained from the Treasurer, or Chairman, and two of the Committee, be permitted to see and converse with the respective women, this being always done in the presence of the Matron.

XIX. *Sick* W A R D.

1. In each class and division of the house, a room is set apart for the sick.

2. There is a Nurse appointed to attend the sick, and every necessary for their recovery supplied.

XX. *Of the* N A M E S.

1. If the women are desirous of concealing their true names, they have liberty to assume others.

2. Re-

2. Reproaches for past irregularities are forbidden ; no enquiry into names or family is permitted ; but all possible discouragement given to the making any discovery which the parties themselves do not approve.

XXI. *Of their D R E S S.*

1. If, upon their admission, their apparel is clean, or fit to wash, it is ticketted, and laid by, in order to be returned to them whenever they leave the house.

2. They wear light grey shalloon gowns ; and in their whole dress are plain and neat, and exactly alike.

XXII. *Of their D I E T.*

1. A diet for breakfast, dinner, and supper, for certain seasons, is appointed at the discretion of the Committee ; and the same written in a fair hand writing, and hung up in the Committee-room, and in each Ward.

2. They repeat grace by turns, each a week, in a solemn and serious manner.

XXIII.

XXIII. *Of their EMPLOYMENT.*

1. Each person is employed in such needle-work or household-business as is suitable to her abilities.

2. The chief objects in which they have hitherto been employed are, making household linen of all sorts, fine shirts, and also slop shirts and shifts, making all the linen for the use of the house, knitting stockings, making and mending all the cloaths they wear, and also the sheets and table-linen, and learning to do domestic offices, to qualify them for service.

In their work, as in every other circumstance, the utmost propriety and humanity are observed; and all loose or idle discourse, fluttishness, indolence, or neglect of moral or religious duties, are closely attended to; and if these are not in the degree to occasion a discharge, they are at least severely reprehended.

XXIV. *Of Times of REST and DIET.*

1. From Lady-day to Michaelmas they
rise

rise at six, and go to bed at ten ; and from Michaelmas to Lady-day rise at seven, and are in bed at nine ; and after that time no fire or candle are allowed, except in the sick ward.

2. They breakfast at nine o'clock, and are allowed half an hour ; and dine at one o'clock, and are allowed an hour ; and leave off work at six in the winter, and seven in the summer.

X X X. *Of* D I S C H A R G E.

Application being made, either by the parents or friends of the woman, if such parents or friends appear worthy of being trusted, and declare they forgive past offences, and will take such woman under their protection, the woman also consenting, the Committee discharge her accordingly, and her cloaths are returned to her.

2. If any house-keeper of sufficient credit applies for a servant, the Matron recommends such a woman as she thinks will answer the purpose, as to abilities and good conduct ; and if such service is approved by
the

the Committee, the woman is discharged accordingly.

3. Services out of town are always preferred, as being the most safe.

4. Every woman who is placed out in a service, and continues there one year to the approbation of her master and mistress, upon its being made appear to the Committee, that she hath behaved unexceptionably, they give such woman a guinea, as a token of their approbation of her good behaviour.

5. The Committee, upon the good behaviour of any woman, and upon her having remained a proper time in the house, write to her friends or relations to provide for her.

6. On the discharge of those who behave well, whether they go out to service, or to be married, if their parents or friends are not in a capacity to furnish them with cloaths, these are provided for them in a proper manner.

Every means which the Committee can think of that may conduce to the great ends of this Charity, is used, whether it be to save the soul, preserve the life, or render that life useful and happy.

I N-

No. I.

INSTRUCTIONS

GIVEN BY THE

GOVERNORS

OF THE

MAGDALEN-CHARITY,

TO THE

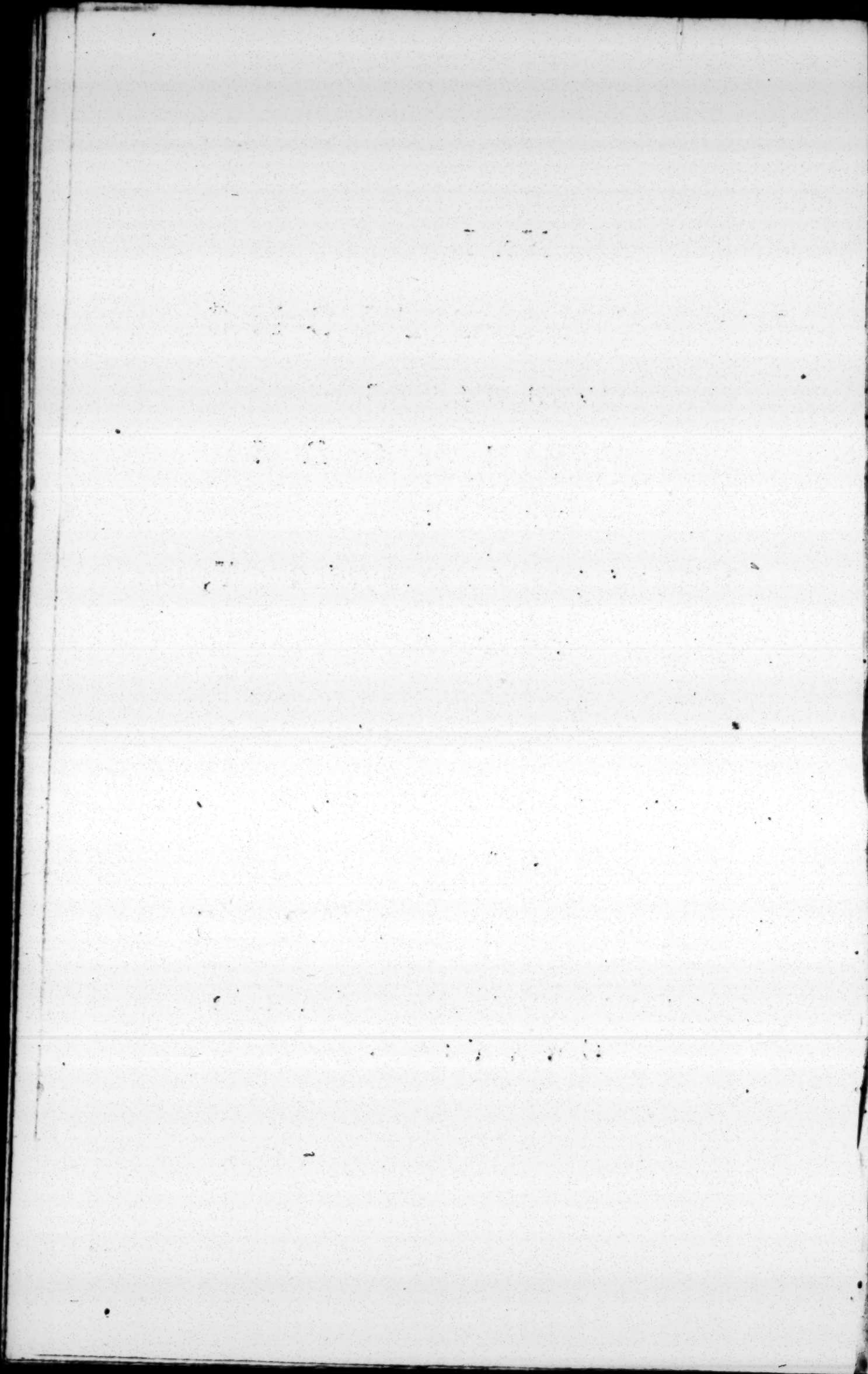
WOMEN

UPON THEIR ADMISSION,

AND

PRAYERS

for their Use, suited to the Design of the
CHARITY.



INSTRUCTIONS

GIVEN BY THE

GOVERNORS

OF THE

MAGDALEN-CHARITY,

TO THE

WOMEN

upon their Admission into the

MAGDALEN-HOUSE,

designed to be first read by the MATRON, the Morning after their Admission, and a Copy then given to each of them.

1. **Y**OU cannot be insensible of the kindness of Providence in bringing you hither. The wretched situation you are reduced to, seems to afford you no other relief. Whether this be exactly so or not, it is certain that you ought to consider what advantages you may reap
E by

by thus throwing yourself on the mercy of this institution.

2. It will now depend on yourself to render this House an instrument in the hands of Providence, of delivering you from your present distress, and in good time restoring you to your Parents, or your Friends, and we trust it will prove a means to enable you to act the part allotted you as a good subject.

3. You have also an opportunity of learning that which is the greatest happiness man can enjoy, namely, the true belief; the commandments of God; the use of prayer; (a) and a proper acquaintance with the principles of the religion of Christ; or if you know these already, of being kept in mind of such benefits, and consequently of repenting of your sins (b).

4. Idleness is the parent of Vice and Misery. You may now be likewise taught to get your bread by honest labor, as the true means

(a) See No. 1. the Belief, No. 2. the Commandments, No. 3. the Lord's Prayer.

(b) See No. 4. Penitential Hymn on admittance, No. 5. Hymn for Repentance.

means to prevent the calamities which are the companions of dissipation, and the wickedness which has attended your steps.

5. To this end you must be obedient to our *regulations*, as to the hours of rising and going to rest; your meals, work, reading, praying, the government of your tongue, and such like; and you must apply yourself diligently, not to lose an hour, whilst you remain in the House (c).

6. You are first to understand that you are received here as a *favor*, and that this House is intended to promote peace, contentment, and repentance; that repentance means sorrow for sin, and amendment of life (d); and if you are really sorry and amend, you will be peaceful and contented: But you will not succeed, unless you are continually watchful over yourself, and pray for grace to resist *pride, anger, and unquiet-*

E 2

ness

(c) See No. 6. Prayer for Purity and good Habits, No. 7. for Industry and Resignation to Providence.

(d) See Prayer No. 8. for Pardon of sins and Trust in God, No. 9. for Pardon of Sins, No. 10. for the same.

ness (e), and humbly endeavor to regulate the natural impatience and inconstancy which you may find in your own heart. If you are not always on your guard, you will sometimes break out into indecent fallies of anger and reproach: you will mention the awful name of God, improperly, or prophanely. Some of your companions, forgetting themselves and *their duty*, will (if you do not take great care) occasionally provoke you to forget *yours*: And one evil of this kind hardly ever fails to bring on many others.

7. Never return an evil or reproachful word. The Religion of Christ is a Religion of self-denial; and if you mean to answer the end of your coming here, you must be humble and patient (f). Meekness gives quiet to the mind; and a quiet mind makes peaceful manners. Clamor and anger, malice and revenge, even foolish, reproachful,
or

(e) See Prayer No. 11. for Grace to resist Pride, Anger, and Unquietness.

(f) See No. 12. for Humility, Meekness, and Purity of Heart.

or indecent words, as they are strictly forbidden by the laws of Christ (*g*), so are they strictly forbidden by the rules of this House. Our Charity stands on this foundation : that quarrellsome, fullen, idle, fluttish, careless, and indecent young women are not the fit objects of it. Therefore,

8. If there appears sufficient reason, it is your duty to make complaint to the *Assistant of the Matron*, that, if necessary, the *Matron* herself may be acquainted with the nature of the offence complained of.

9. You are bound to be pious in conversation, candid and generous, and to live in peace and harmony (*h*). The contrary will betray as great a want of sense, as of piety. If you mean to act a grateful part, and do your best to preserve this institution, you must communicate what you see amiss ; and as all

E 3 of

(*g*) See Prayer No. 13. for following the example of our blessed Saviour. No. 14. Instances wherein the example of Christ is recommended. No. 15. For forgiveness of others in regard to their Sins.

(*h*) See Prayer No. 16. for purity of conversation.

of you are made acquainted, by means of these instructions, of what is necessary, and expected of you, no one can plead ignorance or complain of another.

10. Be assured, whatever you have thought to the contrary, or observed in the world, the deceitfulness of *Pride* and *false Pleasure* is manifest; and there is but one way to *live* in true comfort, to *die* in calm peace, and to *enjoy* a blessed immortality. This is to *believe* in God, and to shew that you believe in him by *obeying* his commandments. There is no other rule to judge of ourselves; nor is any other belief of use. The Devil believes and trembles.

11. If you intend to act the part of a reasonable creature; and to shew that you believe in a God, and a state of rewards and punishments after death: if you are convinced that a Saviour hath appeared in the world, and died to save mankind from everlasting destruction, on condition that they believe in him, and obey him, you will apply this to your own particular case, and conclude
that

that *you* are accountable to God for all your thoughts, words, and actions.

12. You acknowledge that you have offended very much. You have been surprized or deceived; been tempted or a tempter; or you have had *bad instruction*, or *no instruction* at all. Now whatever your fault or your misfortune hath been, if by means of this retreat from a bad world, you open your eyes to a true sense of your present misery, and endeavor, with a willing mind, to make your peace with God, and to render your *future* conduct as clean and pure as the *past* hath been foul and wicked, you will, by the mercy of God, answer the design of this House (*i*): You will amend your life; and *amendment*, with *sorrow* for the past, is *Repentance*. (*k*)

13. But you cannot expect to do any thing, or even to think any thing as you ought, without humbly begging the favor
and

(*i*) See prayer No. 17, for Chastity.

(*k*) See prayer No. 18. for Repentance. No. 19. for the same. No. 20. for the same. No. 21. for the same, and divine Assistance.

and assistance of God. It is absurd to suppose that there is any thing in this contrary to reason: It is foolish for you as a Christian to imagine that God will be merciful to you, if you will not beg for his mercy, with a sincere and humble heart. God is our creator and father; if we serve him with constancy and fervency, he will be our protector, and friend! (1) In him we live and move, and have our Being, and without him we perish.

14. If you deceive your own heart, and flatter yourself, that as you have deceived *men*, you can deceive *God* also, what can be the consequence of this, but as surely as God is wise and just, he will do justice on you and punish you most dreadfully.

15. This is the plain simple state of the case, which *you* may understand as well as the wisest person on earth; therefore as you are a reasonable creature, and have a soul to be saved, do not defeat the end of our intentions.

16. Your

(1) See Prayers No. 22. for constancy of Mind, and divine Assistance.

16. Your interest and ours is the same. *We* mean to do you all the good we can, according to our best experience; and *you*, to have good done to you. *We* mean to render you happy in this world, and what is of much greater moment, in the next also. How can charity be better employed than in taking care of the soul as well as the body? (*m*)

17. You will naturally say and *promise*, that you will do your endeavors to make your peace with God; which is the same as to say, you will use the *best means* you can to this end. But this is saying very little, unless you learn what the *best means are*, and *observe* them strictly. There is nothing in this matter but what is plain and simple, and the duty of every Christian of all ranks and conditions.

18. To worship God, and hear his word with attention from the mouths of his Ministers is required of all Christians. Rejoice at the return of the Sabbath, that you may worship God under every advantage,

(*m*) See No. 23. Hymn for Gratitude.

stage : consider what you are about, and make the *Responses* regularly. Something more is also necessary ; for we are all commanded to *read the Scriptures*, and to pray in private. Observe then what follows on the common Principles of reason, as well as Religion.

19. Read every day some portion in the New Testament, though it exceed not in time, five minutes, or in quantity five verses. *Learn something good every day*, and keep your mind awake. The Chaplain will point out to you the most interesting Chapters, and the parts of them which you can most clearly comprehend. Every word of the whole History of the Life and Death of Christ, our great Master and Teacher, what he *commanded us to do*, and what he hath *forbidden*, is of the last moment to us. (n) Make what you learn in this book the rule of your life. People in general are too apt to disregard this method, but the neglect makes much *against them* ; as it will *against you*,

(n) See Prayer No. 24. for reading the Scriptures,

you, now that you are so expressly reminded of your duty.

20. Such reading being necessary at all times to those who mean to keep themselves unspotted from the world, it is particularly so to *you*, who mean to repent of the sins you have committed in the world, and come here expressly for that purpose.

21. Dwell then on the charms of these lessons: write them on the tablet of your heart:—they are far beyond all the joys this world can give. Consider them, as the word of God: the words of eternal life! Where else are any of us to learn the way to a happy eternity?

22. Your next concern is the duty of *private prayer*, not merely to *say your prayers*, as it is vulgarly called, but *to pray*. Do this every morning as you rise, and every night as you retire to rest (o), with all the atten-

(o) See No. 23. Morning Ejaculations at waking. No. 26. Morning Prayer. No. 27. the same. No. 28. the same by Bishop Kenn. No. 29. another by the same. No. 30. Evening Prayer. No. 31. the same. No. 32.

attention of your mind, and all the warmth of your heart. Let your understanding and your affections keep time together. That you may be sure of having some prayers always about you, learn to repeat by heart such as the Chaplain may recommend. Young persons easily learn to repeat words.

23. To this end let your prayers be short : it is not a multitude of words that can avail you. True prayers are as guardian angels : You may enjoy the solid pleasure and advantage of their company in a palace or a dungeon ; and without them there can be no security, nor even any true foundation for belief, that you will be constant to any good resolution for a single day.

24. As prayer is an intercourse between your heavenly Father and your own heart, you can worship him only in *Spirit* and in *Truth*. This is so agreeable to the common sense of mankind, that it is easy to understand

No. 32. the same. No. 33. the same by Bishop *Kenn*.
 No. 34. the same by the same. No. 35. the same by the same. No. 36. Evening Ejaculations on the Approach of Sleep.

stand, why mere words, where the heart hath no share, is called the *sacrifice of fools*, who consider not that they do evil.

25. Seek for the mercy of God, with attention of mind and sincerity of heart; and your inclination to serve him faithfully, in all your thoughts, words and actions, will encrease with the daily practice of this duty. But here we must remind you, that unless you acquire such a good inclination as to go, with pious and charitable intentions, and sorrow for your past offences, (which are the chief things necessary) to the Sacrament of the Lord's Supper, you cannot be said to have arrived at that point which properly constitutes a *Christian*. The followers of the law of *Christ* are commanded to do this in remembrance of him, and in love to each other (*p*).

26. As you will return into the world again, as soon as you have acquired a good habit of mind, and your parents or friends are reconciled, and can place you out in a safe and proper manner, your great object,

(*p*) See No. 37. Instructions and Prayers for the devout Celebration of the Lord's Supper by Archbishop Synge. No. 38. Paraphrase on Charity.

in this view also, is to reflect on your past sins, and resolve not only to forsake them, but to become a *sober and faithful servant*, and a *dutiful child* (q). Consider, not only that you are a reasonable and accountable Being, but that you are born in a land where true religion is well known and professed; and where women are no more *slaves* than men: but that a giddy, thoughtless conduct leads directly to wickedness; and that the wickedness which you have been guilty of, is of all others the most slavish, vile, and brutal. Women in such a state degrade themselves below the beast that perishes, and draw down the vengeance of heaven on their heads.

27. Lay all this to heart, and let every day's abode here, strengthen and confirm your resolutions, not only to *shun* temptation, but also to *resist* it. *Seek* for mercy, and humbly hope to *find* it (r). If you abuse the mercy of God, and defeat the end of his providence in this Charity, the greater will your condemnation be. Re-

(q) See No. 39. for Fidelity in Servitude. No. 40. for Obedience to Parents and in Service. No. 41. Patience in Servitude.

(r) No. 42. for Confidence in God, Psalm xxiii.

Reflect seriously on the pleasures of *Virtue* before you became *vicious*, or before any *evil* had happened to you ; and endeavor, with all your mind, and all your strength, at once to answer the design of this Charity, and the end of your whole life ; the end for which God gave you a Being, which was to *serve* and *obey* him.—Be sincere and resolved, and may the Almighty take you under his protection, and render you happy now and for ever !

*From the MATRON to the Women in general,
and to those who appear on this Occasion.*

28. I have hitherto spoken to you as from the mouth of the Governors of this Charity: let me add a word or two as from myself. For God's sake consider what I have been saying to you, and pray to him with all your heart for the forgiveness of your sins. You may all depend on finding me *your friend*, if you will be *mine*: and you will be mine if you follow *these instructions*; if you are always *clean and decent* in your *persons*, and *obedient* in your *manners*; attending to the good advice given you from the pulpit, and from the reverend Gentleman who attends you here as *Chaplain*;—if you behave well to my *assistants* in your respective Wards;—and are careful not to offend each other by any foolish or wicked discourse, or by petulancy of temper or ill-nature. If your behaviour is such in this House, it will be an earnest of your obedience to your parents or friends when you leave it, and to *God*, who is our *common Father*. This will be

a proof that you are *sincere*, and will do, as you profess by coming here ; and that you are wise enough to consider the conditions of life, and the dangers which surround all the children of men. (s)

You cannot be ignorant that we are *all* subject to pain, sickness, and death (t), and should live prepared for whatever shall please Divine Providence, in humble resignation to his will, always hoping for the best so long as we do our duty.—Be then true and *sincere* to yourselves, and you cannot be false to me or any body.

I am directed to acquaint you, that it is the *orders of the Governors* that *these Instructions* be read twice within the first week after your admittance : those who cannot read

(s) See Prayer No. 43. for Recovery in Sickness and for Resignation. No. 44. Psalm xix. in Praise of God.

(t) No. 45. Prayer for Pardon of Sins and in the Hour of Death. No. 46. for the same. No. 47. for a good Life and a happy Death. No. 48. for the same. No. 49. for a happy Death- No. 50. for the same. No. 51. for the same. No. 52. Hymn the Christian's Hope after Death. No. 53. for a joyful Resurrection.

must have it read to them. It must be also read every *first Saturday in the month* ; or if any one please to read it oftener they have full liberty : but it must not, on any account, be neglected at the times I have mentioned, this being thought the only way to make a lasting impression on your minds. And as you are so happy as to have *prayers* also provided, suited to the several material heads of these Instructions, they will be of the greatest benefit to you, if you attend to them.

You may plainly perceive that every thing is done for you that can consistently be done : you must do the rest for yourselves, each exerting herself to become happy. *Resolve*, and *do your duty*, and I trust it will please, not your earthly parents or friends, nor the Governors alone, to do the best they can for you ; but that God, your heavenly Father, will take you under his protection, and preserve you in this life, and bring you to everlasting happiness in the life to come.

P R E F A C E

T O T H E

P R A Y E R S.

If there is a God, and man is an accountable and dependant creature: if man is commanded to worship his Maker in spirit and in truth, we cannot dispense with the performance of this duty. If it requires great strength of mind to find words proper to be uttered before God, while we are worshipping, we must use *Forms of Prayer*, and the shorter and more simple these are, the more easily will the *head* and *heart* keep pace, and mutually assist each other.

“ Prayer ought to be the continual exercise of life; it is to the *soul* what meat and drink are to the *body*. It is the universal instrument by which we fetch down blessings from above, and become possessed of whatever we want. It is our *defence* and *preservative* against *sin*, and against *temptation*; the *security* of our *virtue*, and the most *efficacious* means to *advance* it.

“ Prayer

“ Prayer is the wings of the soul, to raise it up above this lower world to the God above ; with whom the more we converse, the more we become transformed into his nature.

“ Whatever anticipations of heaven there can be on earth : whatever foretastes *Christians* have in the body, of the happiness of eternity, they are all brought about by the means of prayer.”

But have we any grounds to expect the mercies of God, if we never *ask* for such mercies ? It would be totally unnecessary to recommend prayer were it not too well known that many thoughtless people neglect them. To plead *want of time*, to him who gives us time, as it were on purpose to worship him, is an affront offered to the Majesty of heaven. If we have no opportunity to fall down on our knees in secret, we must pray secretly as we sit, or walk, or work ; but *when* we pray, to collect our thoughts, so that our hearts may keep pace with our tongues, is as essential a duty, as it is to pray at all : and for the same reason,

son,

son, short prayers are far preferable to long ones.

Man is a *reasonable* and accountable Being; as accountable to his God, nothing can make his days pass in *pleasure*, without prayer: and what pleasure can exceed that of sending up our complaints, our petitions, and our *praise*, every morning and every night! What joy can be greater than to feel within ourselves the consciousness of having performed this duty in a proper manner; and when it is so done that *God hath heard us*, and whilst we obey *his* commandments, that *we are*, and *shall be* under his immediate care and protection?

On the other hand, how painful it is to the human heart, to think of being afloat in a wide sea, without *provision*, *compass* or *ballast*; tossed by the tremendous billows, and driven by tempestuous winds; whether to sink in the profound abyss, be dashed against rocks, or to perish with hunger: in other words, to be in circumstances we know not *how*, or in *what manner* our souls can be *saved*! This is the situation of mankind

kind who live as without God, by neglecting prayer ; and they often feel it when it is too late.

We are sure we shall *die* ; we are sure that *life* is at most but for a few uncertain years ; therefore it is impossible not to be anxious what is to become of *us*, that is of *our souls*, after death. We are persuaded that we have *souls*, and believe they will be *saved* or *damned*. We are always in a state of fear or hope ; and for the same reason that we believe in a state of rewards and punishments after death, our *fears* and *hopes* will extend to objects beyond the grave. Every one knows this, who is not stupid. What then shall we do, to take out the *sting* of our *fears*, and render our *hopes* comfortable and joyful ? What can we do but apply our hearts and understanding, all our mind, and all our strength, to God ?

Here then, as we have said, *prayer* becomes as essential to the *soul*, as *food* is to the *body*. The whole life of a good *man*, is in effect a *continual prayer* ; not that he spends more time on his knees than the condition of life
per-

permits, and religion requires, but that *God* is in all his *thoughts*; and all his *words* and *actions* are regulated by the rules of religion.

The words and actions of a wise man will harmonize and agree with the hopes he entertains of being completely happy after death; and all the *sickness*, *pain*, and anxiety which men often suffer, in a high condition; and all the poor man's *labor* and *sweat*, for the bread he eats, are not only supportable to them, but they smile amidst their sufferings, and hope soon to be happy.

Evils, of some kind or other, are the lot of man that is born of a woman: it is impossible to escape them all! Our very understanding of what is right, shews us our own weakness, and the folly of others; and even our piety is the cause why our hearts bleed, when we behold the sins of mankind! Some kind of misery will befall us; but a *wounded spirit*, from a consciousness of guilt unrepented of, who can bear? And to whom can we fly for succour, but to the God who made us! And how shall we do this, if we do not *pray* to him!

More

More need not be said to recommend the following prayers : Some of them may be learnt by heart ; all of them may be read and studied and made your own, according to your circumstances in life : Peruse them with the hearts of Christians, and implore the mercy of heaven to assist you in all your works.

The occasion of this collection and composition is extremely interesting. Reason and charity, unite with devotion to promote such a repentance as the consciousness of a foul transgression ought to create in a female breast.

To worship God, you must *believe* in him : and the awful application of your thoughts to the words in which you express *your belief in him*, is the *first* step to religion ; as the knowledge of his *Commandments* is the *second* : a resolution to *obey* him must follow both ; and if there is a *hearty* inclination to *pray* to him, these will all employ their forces to combat sin, and triumph over the world !

1. *The BELIEF.*

I Believe in God the Father Almighty,
Maker of Heaven and Earth.

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day he rose again from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body, And the Life everlasting. *Amen.*

2. *The COMMANDMENTS.*

I. **T**HOU shalt have none other gods
but me.

II. Thou shalt not make to thyself any
graven image, nor the likeness of any thing
G that

that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me ; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God : In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

The Lord's Prayer, from the sacredness and wisdom of the Author, as well as the importance of its contents, is the next consideration.

3. *The* LORD'S PRAYER.

OUR Father, which art in Heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And

lead us not into temptation ; But deliver us
from evil: For thine is the Kingdom, And
the Power, And the Glory, for ever and
ever. *Amen.*

4. P E N I T E N T I A L H Y M N.

*for the Use of the Women in the Magdalen-House
on Admittance.*

R I S E, O my soul! the hours review,
When aw'd by guilt and fear,
Thou durst not heav'n for mercy sue,
Nor hope for pity here.

Dry'd are thy tears, thy griefs are fled ;
Dispell'd each bitter care !
See ! heav'n itself has lent its aid,
To raise thee from despair.

Hear then, O God ! thy work fulfil !
And from thy mercy's throne ;
Vouchsafe me strength to do thy will,
And to resist my own.

So shall my soul each pow'r employ,
 Thy mercies to adore,
 Whilst heav'n itself proclaims with joy,
 One pardon'd sinner more.

5. HYMN *for* REPENTANCE.

O Thou Eternal God of truth
 Benignant Lord of Love;
 Blot out the madness of my youth;
 From thy dread book above.

Regard all-pow'rful gracious God,
 Thine own Messiah bleeds!
 Avert thy just avenging rod
 Ah! due for my misdeeds!

And let thy clemency divine,
 The fullness of thy Grace
 Conspicuous in my person shine
 And all my crimes efface.

Thy aid my Saviour, still impart;
 My mind from fear release,
 Still, still, direct my contrite heart,
 And sooth my soul to peace.

P R A Y E R S.

6. *For Purity and Good Habits.*

O God of mercy, look down from thy glory, and behold me a miserable sinner prostrate before thee. Preserve me, O merciful and tender Father, from vanity, folly and blindness of heart. Let not envy, hatred, or malice, nor any uncharitable thought find place in my heart. Defend me from all assaults of the devil; from fornication and all other deadly sins; and from all the deceits of the world. And when my life is ended, receive me, O Lord, in thy mansions of eternal bliss, for the sake of Jesus Christ my only Saviour and Redeemer. *Amen.*

7. *For Industry and Resignation to Providence.*

O Lord God Almighty, who hast ordained, by thy unchangeable decrees, that man shall eat his bread in toil and labor, give me, I beseech thee, a thoughtful and industrious disposition. Let my diligence and innocency

go hand in hand, and minister to their mutual support. Teach me an entire submission to thy will, and give me so true a relish of an humble condition, that the life of my blessed Saviour, and the glorious example which he hath set me, may appear with a far brighter lustre than any earthly glory ! This I I beg, O Lord, for his sake who redeemed this sinful world. *Amen.*

8. *For Pardon of Sins, and Trust in God.*

O Merciful Lord of heaven deliver my soul, and let me not be brought to confusion ! Set my heart aright, O God, that my hope may securely rest in thee. Thou knowest all my desire, and my sorrows are not hid from thee ! Forsake me not, O Lord, and be not far from me, O God of my salvation ! O cast me not away from thy presence, but give me the comfort of thy help, and establish me with thy holy spirit ! Let not thine ears be shut to the voice of my complaint ! If thou wert extreme to mark all that I have done amiss, what hopes could I cherish, or
how

how could I abide thy displeasure ! O let my prayer ascend with a sweet favor to thy mercy's seat, and obtain for me that forgiveness, without which I must perish everlastingly ! This I beg, O Father Almighty, for the sake of Jesus Christ, who died to redeem the world. *Amen.*

9. *For Pardon of Sins.*

Almighty God ! maker of all things, judge of all men !—Thou sovereign Lord of Heaven and earth, who art ever ready to receive thy creatures who fly to thee for succour ! Let tears of repentance flow from my offending eyes, and my heart bleed with contrition at the remembrance of my transgressions ! Thou, O blessed Lord, who didst suffer a painful and ignominious death, that I might obtain pardon of my sins : thou that madest an all-sufficient sacrifice for the sins of the whole world, let not thy blood be spilt in vain for me ! *Amen.*

10. *For the same.*

ARISE, O Lord, I beseech thee, help me, and deliver me from all the enemies of my soul. Be thou, my refuge and salvation. Behold the unfeigned humiliation of my heart! Accept O God, the sacrifice of my broken spirit, and mercifully forgive my sins. O Son of David have mercy on me! Hear me, O Christ! O hear me and have mercy upon me! O blessed Lord intercede for me with thy heavenly father, for I put my trust in thee my only advocate and mediator. *Amen.*

For the same.

Almighty God, and heavenly Father, who of thy great mercy, hath promised forgiveness of sins to all who with true repentance and faith turn unto thee. Have mercy upon me; pardon and deliver me from all my sins; confirm and strengthen me in all goodness; and bring me to everlasting life through Jesus Christ our Lord. *Amen.*

11. *For*

11. *For Grace to resist Anger, Pride, and Unquietness.*

O Most righteous and just God, to whose all-piercing eye ungodliness and wrong are open, grant, I beseech thee, that whatever injuries or provocations I may meet with in the world, I may discern the *folly* and *wickedness* of *pride* and *anger*, and *meekly* commit my cause unto thee, trusting in thy mercy for relief, through Jesus Christ my Redeemer. *Amen.*

12. *For humility, meekness, and purity of heart.*

O Father Almighty! Have mercy on me a miserable sinner! I beseech thee *humble my soul in thy presence!* Remove from me *all proud looks*, and *haughtiness of spirit*. Let *no vain hopes* deceive, nor *evil desires* pervert my heart; and give me not over to an *impudent mind*. Leave me not to the *council of sinners*, and let me not fall into *their snares*: Set a *scourge over my thoughts*, that the *discipline of wisdom* may rule my heart, and *meekness of spirit*

spirit give rest unto my soul. Let a habit of *temperance* restrain my *appetites*, that neither *greediness* nor *anger*, nor any unchaste or evil desire prevail against me. Pardon my ignorances and infirmities, and teach me to serve thee in *true faithfulness*, and *sincerity* of heart. This I beg, O Lord of mercy, for the sake of the *meek* and *blessed* Redeemer of the world. *Amen.*

13. *For following the Example of our blessed Saviour.*

ALmighty God, who in thy great goodness hast given thine only son to be unto us both a sacrifice for sin, and an example of a godly life, give me thy grace, O merciful Father, that I may always most gratefully acknowledge and thankfully accept this inestimable benefit: and daily endeavor to follow the steps of his most holy life; that finally I may be made a partaker of his resurrection, through the same Jesus Christ, my only mediator and advocate. *Amen.*

14. *Instances of the life of our blessed Saviour proposed to Imitation. (a)*

1. **H**IS early piety.—*Luke xi. 46, 47.*
 2.—obedience to his earthly parents.
 Luke ii. 51.
3. —unwearied diligence in doing good.
 Acts x. 38.
4. —humility and lowliness of mind.
 Matt. xi. 29.
5. The unblameableness and inoffensiveness of his life and actions. *Mat. xix. 27.*
6. His eminent self-denial. *Phil. ii. 7, 8.*
7. —contentment in a low and mean condition in this world. *Luke ix. 58. — Phil. iv. 11.*
- 8 —frequent performance of the duty of private prayer. *Luke vi. 12.—Mark i. 35.*
9. —affectionate performance of the duty of praise and thanksgiving. *Mat. xi. 25. — John xi. 41.*

(a) See *Burkitt's Exposition of the New Testament*, at the close of his remarks on St. *John's Gospel*, where proper Comments on these passages may be found.

10. His compassion towards those who were miserable in distrefs. *Matt.* xx. 34.
11. — spiritual, entertaining, and useful discourse.---*Luke* xiv. 7. xxiv. 13.
12. — free, familiar, sociable behaviour. *Matt.* xi. 19.---*Luke* v. 29.
- 13 --- patience under sufferings and reproaches. 1 *Pet.* ii. 21, 22.
14. --- readiness to forgive injuries. *Luke* xxiii. 34.
- 15 --- laying to heart the sins as well as sufferings of others. *Mark* iii. 5.
- 16.---zeal for the public worship of God. *John* ii. 17.
17. ---glorifying his Father in all he did. *John.* xvii. 4.
18. --- impartiality in reprovng sin. *Matt.* xxii. 23.
- 19.--- universal obedience to his Father's will, and chearful submission to his Father's pleasure. *Matt.* xxvi. 29.
20. --- laws and practice of universal holiness, both of heart and life. *Luke* iv: 34.

P R A Y E R S.

15. *For Forgiveness of others, in regard to their Sins.*

O Merciful Lord God, I beseech thee in thine infinite goodness, to forgive the offences I have committed against thee, and pardon those who have been the cause of my transgressions ! Thy blood, O blessed Jesus, was shed for thine enemies ; suffer not the companions of my guilt to perish ! Turn their hearts to thy righteous paths, O Lord, that they may no longer rebel against thy commandments. *Turn their hearts, O Lord,* and let them behold the things which belong to their peace, before they are hid from their eyes for ever ! This I beg, O merciful Father, for the sake of Jesus Christ, who died to save the world ! *Amen.*

16. *For*

16. *For PURITY of CONVERSATION.*

O Lord, I beseech thee, give me thy grace, that I may offer up my spirit to thee in purity and simplicity of heart. Suffer me not, O merciful Father, to provoke thine anger, and displeasure; let this my retreat from sin, so cleanse my soul, and enlighten my mind, that thy grace may shine forth in me. Save me, O God of mercy, for the merits of my only Saviour and Redeemer Jesus Christ. *Amen.*

17. *For CHASTITY.*

Almighty God I beseech thee, in thine infinite mercy to grant me thy grace, that hereafter I may strictly conform my life to the righteous laws of thy gospel. Suffer me not to be seduced by the corruption of my own heart, or by any blandishment of the world; nor let any wicked attempt prevail against me; but so inspire me with resolutions of *obedience to thee*, that I may recover my freedom from the *slavery of sin*, and lead the

remainder of my life in thy faith, and to thy glory. This I beg, O Lord, for the sake of thy spotless Son, who died to redeem the world. *Amen.*

For the same.

O Lord of heaven! have mercy on thy sinful creature, who offereth up her prayers unto thee. Let not lust pervert my heart, nor any temptation turn mine eyes from heaven. Purify my affections, and renew a right spirit within me. Wash me from my sins, and cleanse me from my offences, that my body may be a fit habitation for my immortal soul. --- Teach me to *guard* every avenue to my heart; and *give me strength* to drive all wicked thoughts from me, that *religion* may become my *delight*, and *obedience* to thy laws my *comfort*. Send me thy helping grace, O God, for the sake of the spotless soul of thy beloved Son, that no example may shake my purpose, no wiles ensnare, no delusion lead me into sin. Assist me with thy good Spirit; and so guide my steps, and arm me with resolution, that I may persevere
unto

unto the end, and triumph even in death. This I beg, O merciful God, through the mediation of thy dear Son, Jesus Christ, my Saviour. *Amen.*

18. *For* REPENTANCE.

TURN me, O Lord, from the wickedness which I have committed, that I may do whatever is lawful and right. Mercifully hear me, O God, and save my soul alive! In thy awful presence I now acknowledge my transgressions, and lament my sins which stand in judgment against me. O Father Almighty, I have sinned against thee and my own conscience, and am not worthy of thy protection, yet hast thou graciously preserved me from destruction. Correct me, Lord, but not in thine anger, lest I perish for ever! I beseech thee by the blood of Christ, to forgive my offences; and in thy great mercy to deliver me, for the sake of the same Jesus Christ, the Saviour of the world! *Amen.*

19. *For the same.*

O Lord Almighty, I thy sinful creature,
bow myself before thy sacred throne,
in deep humiliation of heart, imploring thy
mercy and forgiveness! --- Break not the
bruised reed, O Lord, nor quench the smoking
flax! Shut not up thy tender mercy in dis-
pleasure, but make me to hear of joy and
gladness, that the bones which thou hast
broken may rejoice! Deliver me, O my God,
from all the enemies to my soul! O lift up
the light of thy countenance upon me, and
give me *thy peace*, for the sake of Jesus Christ
my only Saviour and Redeemer! *Amen.*

20. *For the same.*

Remember not my offences, O Lord, nor
take thou vengeance of my sins. Spare
me, O Christ, O spare me whom thou hast
redeemed with thy precious blood, and be
not angry with me for ever! I beseech thee,
by thine agony and bloody sweat, by thy
precious death and glorious resurrection, to
deliver me from all my sins. *Amen.*

21. *For*

21. *For the same and Divine assistance.*

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more, open thine eyes of mercy upon *me*. Consider *my* contrition, and accept my unfeigned tears ! Impute not unto me my former sins ; but strengthen me with thy blessed spirit, and when thou art pleased to take me hence, receive me under the shadow of thy mercy, and preserve me, O God, for the sake of thy beloved son Jesus Christ, my Redeemer. *Amen.*

22. *For constancy of Mind, and divine Assistance.*

HE A R' me, O merciful Father, I humbly beseech thee, and let thy grace be ever present with thy weak unworthy servant. I am not able of myself to do or think any thing that is good ; O let thy spirit assist my poor endeavors. Vanquish the temptations which surround me ! Fix my inconstant mind, and follow me through all
the

the paths of my life. Thou, Lord, art my hope!—thou art my rest!—in thee alone is pleasure and true satisfaction; and all without thee is misery and torment. O grant me the happy security of thy peace, that I may abandon all the false appearances of happiness here below, and find soft ease and sweet repose in thy love and favor. Hear my prayer, O merciful Lord of heaven; O hear me and have mercy on me, for the sake of Jesus Christ my Redeemer. *Amen.*

23. HYMN *for* GRATITUDE.

WHEN all thy mercies, O my God,
 My rising soul surveys,
 Transported with the view, I'm lost
 In wonder, love and praise.

O how shall words with equal warmth
 The gratitude declare,
 That glows within my ravish'd heart,
 But thou can'st read it there.

Thy Providence my life sustain'd,
 And all my wants redrest,
 When in the silent womb I lay,
 And hung upon the breast.

To all my weak complaints and cries,
 Thy mercy lent an ear,
 'Ere yet my feeble thoughts had learnt,
 To form themselves in prayer.

Unnumber'd comforts on my soul,
 Thy tender care bestow'd,
 Before my infant heart conceiv'd
 From whence those comforts flow'd.

When

When worn by sickness, oft has thou
 With health renew'd my face ;
 And when in sin and sorrow sunk,
 Reviv'd my soul with grace.

Ten thousand thousand precious gifts,
 My daily thanks employ ;
 Nor is the least a chearful heart,
 That tastes those gifts with joy.

Through every period of my life,
 Thy goodness I'll pursue ;
 And after death in distant worlds,
 The glorious theme renew.

When nature fails, and day and night
 Divide thy works no more ;
 My ever grateful heart, O Lord,
 Thy mercy shall adore.

P R A Y E R S.

24. *For reading the SCRIPTURES with attention, and as a Rule of Life.*

ALmighty and everlasting God, who in
 thine infinite mercy to mankind, has
 brought life and immortality to light by thy
 gospel.

gospel, grant that I may read thy holy scriptures with gladness and singleness of heart; and considering them as the law and guide of my life, have both a right understanding of myself, and of thy threats and promises. Suffer me not to cast away my confidence in thee, or to place it any where but in thee!--Give me strength, O Lord, that by the mighty power of thy word, I may resist all temptations, and receive the reward which thou hast promised therein to thy faithful servants, through Jesus Christ my Redeemer. *Amen.*

25. MORNING EJACULATION *on Waking.*

UNTO thee lift I up mine eyes, O thou that dwellest in the Heavens. Early in the morning do I cry unto thee. Incline my heart, O Lord, that I may call my ways to remembrance, and understand thy commandments!

26. *For the MORNING.*

ALmighty Father and everlasting God, who hast safely brought me to the return of day, defend me, I beseech thee, through

through every hour, and grant that I may not fall into any sin, but carefully shun every kind of danger. Let my *daily* repentance, (a) O God, flow from my heart, and the consciousness of my unnumbered transgressions; that I may be accepted according to thy gracious promises declared unto mankind by Christ Jesus my Saviour. Grant, O merciful Father, for his sake, that I may hereafter live soberly and righteously in this present world, to the salvation of my soul, and the glory of thy holy name! *Our Father, &c.*

27. *Another for the* M O R N I N G.

GLORY be to thee, O God, for thy providential care of me in the night past! I am not worthy to lift up mine eyes unto thee: but I beseech thee, in thy mercy, to give me grace to persevere in the right way, that I may never depart from it. Assist me,
O Lord,

(a) In the great view of life, and according to the Gospel, it is obvious that *repentance* for sin, of what kind soever the sin may be, is equally necessary to all of us, *at all times.*

O Lord, to perform every duty required of me, and so to possess my soul with an awful sense of thy presence, and of the account which I must one day give, that I may not fail to obtain eternal happiness, through the merits and mediation of Jesus Christ; in whose most holy name, and the prevailing words which he hath taught us, I further offer up my prayer at thy throne.

Our Father, &c.

28. *Another PRAYER for the MORNING, by Bishop KENN.*

“ GLORY be unto thee, O Lord God, for my preservation and refreshment, and for all the blessings of the night past, for which all love, all praise be unto thee.

“ Father forgive me all the evil of my past life, for the merits of Jesus my Saviour. *Amen.*”

29. *Another by the same.*

“ O Merciful God, keep and protect and bless me in this day, and prosper me in my calling; and preserve me from sin and
I danger

danger, for the merit of Jesus my Saviour.
Amen."

30. *For the EVENING.*

O Lord almighty, who by thy merciful
tendernefs hast conducted me in safety
to the conclusion of this day ; forgive the
offences which I have been guilty of against
thee, whether in thought, or word, or by
any action unworthy my character as a
christian ; that I may retire to rest in humble
confidence of thy protection. Let this re-
turn of the hour of sleep, remind me of the
shortness of life, and teach me what it is to
die!---Preserve me, O God, for Jesus Christ
his sake, in whose most blessed name, and in
the comprehensive words which he hath
taught, I further offer up my petition at thy
throne.

Our Father, &c.

31. *Another for the EVENING.*

MOST merciful Father, I beseech thee to
receive the humble tribute of my thanks,
for all thy mercies vouchsafed unto me this
day

any thing that is wrong, and unworthy of me as a *Christian*.---I now lie down to rest, O merciful God and tender Father, trusting that thy goodness will keep me in safety, that I may rise refreshed in health and strength of body and mind. And when my present life is ended ; O Lord receive my soul into that happy state which thou hast prepared for those who obey thy commandments. This I beg through Jesus Christ, who died upon the cross for the sins of the world. *Amen.*

33 *For the same, by Bishop KENN.*

“ **G**LORY be to thee, O Lord, for my preservation, and for all the blessings of the day past, for which all love, all praise be unto thee.

“ Father forgive me the sins I have committed, either in thought, word, or deed ; either against thee or against my neighbour, for the sake of Jesus my Saviour. *Amen.*

34. *For the same by the same.*

“ **I** Beseech thee, O merciful God, grant me true repentance, and thy holy spirit, that I may live a godly, righteous, and sober life, for the sake of Jesus Christ thy beloved son. *Amen.*

35. *For the same, by the same.*

“ **O** My God, keep and protect me, and bless me this night, and preserve me from sin and danger, for the sake of Jesus. *Amen.*”

36. *Night EJACULATION on the approach of Sleep.*

I Think of thy name, O Lord, and make my humble petition. Be merciful unto me, and let no wickedness have dominion over me: keep me under the shadow of thy wings, and preserve me from all the dangers of this night.

37. INSTRUCTIONS *and* PRAYERS *for the celebration of the* LORD'S SUPPER, *extracted from the celebrated* Dr. SYNGE, *formerly Archbishop of Tuam in Ireland.*

“ RULES *for Preparation for the holy Communion, and for proper Behaviour at, and after it; with short Prayers and Meditations suitable to that Occasion.*

1. OF GENERAL PREPARATION.

IF you would maintain and keep yourself in a constant *general preparation* for the holy communion, so as always to be fit, upon the shortest notice, to partake of it, (which every *christian* ought to endeavor after) be careful in the observation of these following rules.

1. Be diligent in your endeavors to know and understand the several parts of your duty to God, to men, and to *yourself*; for which end, you must be careful to make the best use you can of those means of instruction and knowledge which God has put into your power; such as *reading the holy scriptures*, and
other

other *good books*, or hearing them read ; *attending upon the public offices of preaching, catechizing and the like* (a).

2. You must, upon all occasions, be industrious and zealous in avoiding every sin, and to practice and perform every duty according to your ability and opportunity for the same (b).

3. You must very often think and meditate upon your ways, and all your particular practices, and examine whether or no they are agreeable to the rules of your duty ; that whatever you find you have been deficient in, or done amiss, you may take the better care to rectify and amend for the time to come (c).

For which end and purpose, this following easy, but very profitable task, is recommended : namely, *two or three times* in the course of each day, to carry your thoughts back, and consider what you have been thinking or doing,

(a) Prov. iv. 5. John v. 39. 2 Tim. iii. 15. John xiii. 17.

(b) Tit. ii. 11.—14. Matth. vii. 21. Luke xii. 47.

(c) Psalm iv. 4, and cxix. 59. Lam. iii. 40

doing, and how you have spent your time. As for example ; ask yourself,

When first I awaked, did I think upon God, and recommend myself to his almighty care and protection ? Did not worldly, or, sinful thoughts, *first* take possession of my heart ?

I was lately in such and such company ; how, and after what manner did I behave myself ? were all my words and actions innocent, modest, and decent ? Did I give no offence to God, or scandal to the world, by any thing which I either said or did on that occasion ? &c.

Such questions as these, if you would constantly and seriously put home to your conscience, while things remain *fresh in your memory*, it is evident what a mighty influence it would have upon you, to restrain you from *evil*, and excite you to do that which is *good*, with joy and pleasure.

2. OF PARTICULAR PREPARATION.

I. Whenever notice is given of the celebration of the holy communion, immediately
re-

resolve, by no means to miss that opportunity of commemorating the *sufferings*, and communicating in the *merits* of *your blessed Lord and Saviour*.

II. In the midst of all your business, often call to mind that *such a day*, you must not be absent from God's holy table, and therefore be very careful not to do any thing which may render you unfit for it.

III. At some seasons it is very necessary that every man should set a little time apart for the more strict and *particular examination* of his conscience. But where a man very often receives the holy communion, and never misses any opportunity for it; I do not conceive that such a *particular examination* is every time absolutely necessary; nor have all men, at all times, leisure enough for it: but no man ought to receive the holy communion without *some previous examination* of himself. For the more easy and regular performance of this I would have you remember, that the whole duty of a *Christian* is reducible to three heads (a), and every time that you receive
the

(a) Matt xxii. 37. &c.

the holy communion, you ought by all means to put, at least, these three questions seriously home to your conscience.

1. Do I effectually shew my love to God, by a due honor and respect to him in all my thoughts, words and actions ?

2. Have I a true and sincere love for myself: that is, do I love my *soul* better than my *body* ? and am I more heartily concerned to secure my everlasting happiness in the world to come, than to compass my pleasure or profit in this life ?

3. Have I a real and sincere love for all mankind, without exception ? And do I avoid hurting any person by word or deed, (where I can possibly avoid it) and am I ready to do good to every one whatsoever, wherever I have ability and opportunity ?

If you meditate on these three questions *seriously for a little time*, there is scarce any sin that you have been guilty of but it will occur to you.

IV. When by the examination of your conscience, you have set your sins in your view, use in your ordinary devotions, this,
or

or some such like confession of them to God.

P R A Y E R.

O Most gracious God ! I thy unworthy creature humbly acknowledge my sins before thee. Besides those which I have now recollected, I lie under the guilt of many more transgressions, which I am not able to recount, or remember. I have committed many sins, contrary to the motions of thy grace, and the light and conviction of my own conscience ; and therefore do most justly deserve the severity of thy wrath and indignation against me. But, Lord, I fly unto thee for mercy ! For the sake of Christ Jesus, my Redeemer, be merciful to me, in the pardon of all my sins ; and so guide and assist me, by thy good grace, that, for the time to come, I may be careful to abstain from every evil thing ; and keep a conscience void of offence towards thee and towards mankind : This I beg, through the same Jesus Christ, my blessed Lord and Saviour. Amen.

Most

*M*OST merciful God, who hast given thine only Son Jesus Christ to die for our sins : grant me thy grace, I humbly beseech thee, that I may never be unmindful, but always truly thankful for that inestimable benefit vouchsafed unto me by his death and sufferings ; and so fit and prepare me, O Lord, by the assistance of thy Holy Spirit, that both at this, and all other times, I may be rightly qualified to commemorate the passion of my blessed Redeemer, in that holy ordinance which he has appointed ; and also thereby effectually to partake of that redemption which he has wrought for all mankind. This I beg, through the same Jesus Christ our Lord. Amen.

OF BEHAVIOR AT THE HOLY COMMUNION.

1. At the holy communion, as at all other times in the worship of God, strive, as much as you can, to keep your mind intent and fixed upon what you are about ; and lay aside not only all wicked thoughts, but likewise all such as are impertinent to the present business.

2. Take care to behave yourself with such outward decency and composedness, as may be
be

be a sufficient token of that *inward* devotion and reverence which you bear in your heart, without gazing about, or any way unnecessarily moving your body, or whispering to any one that is near you, or doing any thing of the like nature.

3. While the service is performing, join all along with the minister and congregation, with your heart and thoughts lifted up to God; and with your tongue also, where the *iturgy* requires that any thing should be spoken aloud by the people; as in the Responses, the Confession, the Lord's Prayer, &c.

4. Take care, likewise to avoid all affectation, and not to behave yourself in such a manner, as if you had a mind to be taken notice of for a person of extraordinary devotion. For which reason, whatever private prayers or meditations you may have to offer to God, put them up in your thoughts alone, or let not your voice be heard, but when the public office requires it.

5. When you have received the bread, offer up this, or some such short ejaculation to God;

O God ! grant that by the sufferings of my dear Saviour, who was crucified for me, I may escape eternal sufferings, and be made partaker of everlasting glory !

And when you have received the cup, say thus in your heart :

O gracious God ! grant that by the shedding of the blood of thy dear Son, I may obtain the remission of all my sins ; and assist me, O God, to remember him with gratitude, praise and adoration.

AFTER LEAVING THE COMMUNION-TABLE.

While the bread and wine are distributing to the rest of the congregation, entertain yourself with such meditations and prayers as these.

1. Bethink yourself what those sins are, to which you have been most inclined ; and in the presence of God, seriously and steadfastly renew your *resolutions* of being careful to abstain from them for the time to come.

2. Consider what opportunities you ordinarily have for the doing of any good works,
and

and stedfastly purpose to be diligent ever hereafter in making use of them.

3. To this add the following prayer.

*M*erciful God, assist me with thy grace and Holy Spirit, that I may always keep those vows, and good resolutions, which thou hast enabled me to make; that I may never return to any of my former sins, but hereafter serve thee faithfully in the constant practice of virtue and religion, through Jesus Christ our Lord. Amen.

4. And here express your charity, by putting up a prayer for all mankind in this or the like form :

*L*ORD, if it be thy gracious will, extend thy mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they may all receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O Lord, and bring them, and all of us through the whole world to true repentance, that we may all live righteously here and in the end, be happy

with thee hereafter, through Jesus Christ our Lord. Amen.

5. Then entertain yourself with reading and meditating upon some select portions of the holy scripture, untill such time as the minister is ready to proceed with the public office. I need not here transcribe any particular texts, but will leave you to make choice of such as are most agreeable to you. If you should be at a loss, read *the hundred and nineteenth psalm*, where you will easily find proper matter enough to employ your devoutest thoughts upon this occasion.

AFTER THE SERVICE.

6. When the service is ended, and the congregation dismissed, depart to your home or place of abode, and as soon as you have a convenient opportunity of retiring into some private place, first look back, and consider whether or no in the performance of this holy office, you have behaved yourself in all things as you ought to have done; and if you find that you have been any way short,
or

or defective therein, resolve to take better care for the time to come.

7. And then conclude with this or the like prayer.

LORD, I desire to return my most humble and hearty thanks to thee, for all thy blessings, both spiritual and temporal, which thou hast vouchsafed to me. At this time, particularly, I praise and bless thy holy name, for the opportunity which thou hast this day given me of commemorating the death and passion of my blessed Redeemer, and also of partaking of his merits in the participation of that holy ordinance which he has appointed. Lord, pardon all the weaknesses and defects which I have been guilty of in the performance of this great duty. And I beseech thee assist me with thy grace, that in the whole course of my life I may ever be careful to fulfil and perform those vows and resolutions which I have made to thee, through Jesus Christ our Lord. Amen.

38. ON CHARITY.

*A Paraphrase on the Thirteenth Chapter of the
First Epistle to the Corinthians.*

DID sweeter sounds adorn my flowing
tongue,

Than ever man pronounc'd or Angel sung :
Had I all knowledge human and divine,
That thought can reach or science can define :

And had I power to give that knowledge birth
In all the speeches of the babling earth :
Did Shadrach's zeal my glowing breast inspire,
To weary tortures, and rejoice in fire ;

Or had I faith like that which Israel saw,
When Moses gave them miracles and law :
Yet gracious charity, indulgent guest,
Were not thy power exerted in my breast.

Those speeches would send up unheeded prayer ;
That scorn of life would be but wild despair,
A cymbal's sound were better than my voice :
My faith were form : my eloquence were noise.

Charity,

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind ;
Knows with just reins, and gentle hand to guide
Betwixt vile shame, and arbitrary pride :

Not soon provok'd she easily forgives,
And much she suffers, as she much believes :
Soft peace she brings, wherever she arrives,
She builds our quiet, as she forms our lives :

Lays the rough paths of peevish nature ev'n,
And opens in each heart a little heav'n.
Each other gift which God on man bestows,
It's proper bound, and due restriction knows:

To one fix'd purpose dedicates it's pow'r,
And finishing its act ; exists no more.
Thus in obedience to what heav'n decrees,
Knowledge shall fail, and prophecy shall cease ;

But lasting charity's new ample sway
Not bound by time nor subject to decay ;
In happy triumph shall for ever live,
And endless good diffuse, and endless praise
receive.

PRAY-

P R A Y E R S.

39. *For Fidelity in Servitude.*

O Lord thou righteous judge of men, whose all piercing eye can see my inmost thoughts, and minutest actions, let thy fear be ever present with me that I may never fall under thy displeasure. Make me zealous in the discharge of my duty, that neither *indolence* nor *falsehood* may betray my soul, but my fidelity towards my superiors (*a*) express my gratitude, for all the mercies, which thou hast vouchsafed unto me. Let this be apparent in their (*b*) sight, that I may delight in promoting their prosperity: and let our united endeavors advance thy glory, and the happiness of mankind. Give them, O God, a just sense of their eternal obligations to justice and piety, temperance, and every other virtue, that they may not disturb the repose of my soul, but render my sincerity towards them the more acceptable to thee. This I beg, O merciful Father, for Jesus Christ his sake, *Amen.*

(*a*) Master, or Mistress, or both.

(*b*) His, Her, or their.

40. *For obedience to Parents.*

ALmighty God and heavenly Father, who delightest in the obedience of thy children, I beseech thee give me a meek and contrite spirit, that imitating the humility of my Lord and Saviour, I may obtain such peace of mind as the world cannot give. Inspire my heart with an utter abhorrence of undutifulness and disobedience, falshood and evasion; and let me dare to confess the truth, to whomsoever has a right to require it. Make me patient under reproof, and diligent in performing my duty, that my gratitude and obedience to my parents may be accepted as obedience to thee. This I beg, O Lord, for Jesus Christ his sake. *Amen.*

41. *For Patience in Servitude.*

OMerciful and tender father, I beseech thee, in thine infinite goodness, remove from me all pride and haughtiness of spirit, and teach me how to support myself under all circumstances, that with patience and resolution

olution, and singleness of heart, I may subdue evil with good, and ever possess my soul in tranquility.—Let my conscience be always void of offence towards thee, and my fellow creatures; that amidst all the follies and iniquities which surround me, I may acquit myself with applause in thy sight, and receive the great reward which thou hast promised, in Jesus Christ my only Saviour and Redeemer. *Amen.*

42. *For Confidence in God. Psalm xxiii.*

1:

TH E Lord my pasture shall prepare,
 And feed me with a shepherd's care;
 His presence shall my wants supply,
 And guard me with a watchful eye:
 My noon-day walks he shall attend,
 And all my midnight hours defend.

2.

When in the sultry glebe I faint,
 Or on the thirsty mountain pant,

To

To fertile vales and dewy meads
My weary wand'ring steps he leads
Where peaceful rivers soft and flow
Amid the verdant landkip flow.

3.
Though in the paths of death I tread
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still :
Thy friendly crook shall give me aid
And guide me through the dreadful shade.

4.
Though in a bare and rugged way,
Through devious lonely wilds I stray
Thy bounty shall my pains beguile,
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams shall murmur all around.

P R A Y E R.

43. *For recovery in Sicknefs, and for Resignation.*

A *lmighty and most righteous God,* in whose
hands are the appointments of life and
death, grant that I may perceive thy justice
and

and mercy in this visitation ; and look up to thee for strength to bear, and grace to profit by it. Let me consider it as a scourge for my sins, and a medicine to heal the diseases of my soul. Grant, O Lord, it may answer these ends, that trusting in thy gracious promises, I may behave myself submissively, patiently, and devoutly ; and if it be thy pleasure to restore me to health, grant that I may constantly send up my heart in *praise* and *gratitude* to thee, and lead the residue of my days in thy service, and to thy glory. But if it is thy will that I *now* should *die*, O forgive my manifold transgressions, and so prepare my heart, that I may stand accepted before thy throne. Receive me into thy favor, O God, for the sake of Jesus Christ, who died for the sins of men, and rose again for their redemption. *Amen.*

44. *In Praise of God.* Psalm. xix.

1.

TH E spacious firmament on high,
 With all the blue etherial sky,
 And spangled heav'ns, a shining frame,
 Their great original proclaim.

The

The unwearyed Sun from day to day,
Does his Creator's pow'r display,
And publishes to every land
The work of an almighty hand.

2.

Soon as the ev'ning shades prevail,
The Moon takes up the wond'rous tale,
And nightly to the list'ning earth
Repeats the story of her birth :
Whilst all the Stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

3.

What though in solemn silence all
Move round this dark terrestrial ball ;
What though nor real voice nor sound
Amidst their radiant orbs be found,
In reason's ear they all rejoice,
And utter forth a glorious voice ;
For ever singing as they shine,
" The hand that made us is divine."

L

PRAY.

45. P R A Y E R S.

For Pardon of Sins, in the Hour of Death.

FAther of angels and men, almighty Lord and Creator of universal Being, in whom do live the spirits of the just made perfect! O let my soul be acceptable in thy sight! Wash it in the blood of that immaculate Lamb which was shed for the sins of the world; that the defilements I have contracted may be purged away. And thou, O Lord of Life, and Saviour of the world, forgive my transgressions! Plead thou my cause at the throne of mercy, and receive me into everlasting bliss! *Amen.*

46. *For the same.*

HE A R me, O almighty and most merciful Father, and extend thy goodness to thy servant. Sanctify, I beseech thee, all thy corrections to me, that the sense of my weakness, in my present condition, may add strength to my faith, and seriousness to my repentance. Give me grace so to take thy visitation, that after this painful life is ended,
I may

I may dwell with thee in everlasting happiness, through the merits of my blessed Redeemer Jesus Christ. *Amen.*

47. *For a good Life, and a happy Death.*

O Lord and Father of Life, I behold my days passing away like a shadow: O shed thy influence on my heart, that I may improve the remainder of them, and recover the precious time which I have lost! Instruct me, O God of wisdom, how to prepare myself for that hour, when I shall appear before thy judgment-seat! Full of the hopes of a blissful immortality, let me rather *desire* than *dread* my dissolution. Thy eternal decree is past; and it is appointed to man once to die; O teach me to meet the king of terrors without dismay: teach me to receive him as a welcome messenger, and whether early or late, let me joyfully obey thy summons! This I beg, for Jesus Christ his sake, *Amen.*

48. *For the same.*

GRANT me, O Father, to triumph in the thought of being delivered from the possibility of offending thee. Thou art gracious, merciful, and tender! O give me resolution to look forward beyond the grave; and to behold, with an equal mind, all the fleeting joys and transient miseries of the present life. I know that I have offended thee in numberless instances. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, therefore I tremble and am afraid: but thou, O Lord, art the spring of mercy, and the stream of universal love, to those who are sorrowful and repent! Thou, O blessed Redeemer of the world, who didst pay the ransom for repentant sinners. O direct my steps towards the mansions of eternal bliss; and bring me with joy into the presence of my Father and my God. *Amen.*

49. *For a happy Death.*

ALmighty Lord and Father of Spirits, I beseech thee give me a right sense of my condition---that while I survive such daily spectacles of mortality, I may consider the uncertainty of my own life, and so number my days, and seriously apply my heart to holy and heavenly wisdom, that in the end I may be received into life everlasting, thro' the merits of Jesus Christ thine only Son our Lord. *Amen.*

50. *For the same.*

LOOK down, O Lord, from thy triumphant glory, and behold me a miserable sinner prostrate before thee! Teach me to consider that man hath but a *short time* to live, and is full of trouble: That he cometh up and is cut down like a flower, fleeing as it were a shadow, and never continuing in one stay. Of thee, O Lord, do I seek for succour, although, for my sins, thou art justly displeased!—O shut not thy merciful ears to my imperfect prayers! And I beseech

thee, O Christ, thou eternal judge of men
suffer me not at my last hour, for any pains
of death to fall from thee! *Amen.*

51. *For the same.*

O God, whose blessed son was manifested,
that he might triumph over Death,
destroy the works of the devil, and make
men heirs of eternal life; grant, I beseech
thee, that having this hope, I may be purified
in body and soul, that when he shall appear
again with power and great glory, I may be
received into his eternal and glorious king-
dom; where with thee and the Holy Ghost,
he liveth and reigneth ever one God, world
without end! *Amen.*

H Y M N.

52. *The CHRISTIAN'S HOPE.*

WHEN rising from the bed of death,
O'erwhelm'd with guilt and fear,
I see my maker, face to face,
O how shall I appear!

If yet, while pardon may be found,
 And mercy may be fought,
 My heart with inward horror shrinks,
 And trembles at the thought.

When thou, O Lord, shall stand disclos'd
 In majesty severe,
 And sit in judgment on my soul,
 O how shall I appear.

But thou hast told the troubled mind,
 Who does her sins lament,
 The timely tribute of her tears
 Shall endless woe prevent.

Then see the sorrow of my heart,
 E'er yet it be too late ;
 And hear my Saviour's dying groans,
 To give these sorrows weight.

For never shall my soul despair,
 Her pardon to procure,
 Who knows thy only Son has dy'd,
 To make her pardon sure.

P R A Y E R.

P R A Y E R.

53. *For a joyful Resurrection.*

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection of the dead, I beseech thee to raise me from the death of sin, unto the life of righteousness, that when I shall depart this world I may sleep in Christ, and at the resurrection in the last day receive the blessing, which thy beloved Son will then pronounce to all his good and faithful servants in those comfortable words, *Come ye blessed of my father, receive the kingdom prepared for you from the foundation of the world!* Grant this, O merciful God, through the merits of the same Jesus Christ, my only Mediator and Redeemer. *Amen.*

54. *On going into the Chapel.*

LORD, I beseech thee, that the words of my mouth and the meditations of heart, may be always acceptable to thee, through Jesus Christ my Redeemer.

53. *After*

58. *After divine Service, before leaving the Chapel.*

GRANT O Lord, that the words which I have now heard, and uttered, may make such an impression on my heart that I may live in constant obedience to thy holy laws, through Jesus Christ my Redeemer.

APPENDIX.

A P P E N D I X.
N^o. II.

*To the General Committee for Transacting the
Business of the Magdalen House*

T H E Humble Petition of
aged years
of the parish of in the
County of

Sheweth

T H A T your Petitioner has been guilty of Prostitution, and is truly sensible of her offence, which has plunged her into the greatest distress, and rendered her destitute of every means of getting an honest livelihood.

Y O U R Petitioner therefore humbly prays she may be admitted into the said House, and doth solemnly promise to behave herself decently and orderly, and that she will conform to all the Rules of the House.

And as in duty bound shall ever pray.

N. B. This Petition is given gratis, upon application to the Steward at the House in Prescott-Street, Goodman's-Fields.

N^o. III.

A

L I S T

O F T H E

S U B S C R I B E R S,

F O R

Building a NEW MAGDALEN HOUSE,
to the 15th Nov. 1768.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
HER MAJESTY	300	0	0
Francis, Earl of Hertford,	100	0	0
Hugh, Earl Percy,	100	0	0
Sir Geo. Savile, Bart.	100	0	0
Sir Alexander Grant, Bart.	100	0	0
Mrs. Anne Wheeler,	50	0	0
Isaac Akerman, Esq;	50	0	0
Thomas Farrer, Esq;	100	0	0
John Anthony Rucker, Esq;	100	0	0
Jonas Hanway, Esq;	20	0	0
Thomas Fletcher, Esq;	52	10	0
Andrew Thompson, Esq;	30	0	0
M			John

	<i>l.</i>	<i>s.</i>	<i>d.</i>
John Barker, Esq;	100	0	0
Mrs. Barker	60	0	0
Mr. John Barker Church	40	0	0
John Dorrien, Esq;	50	0	0
The Rev. William Dodd, L L. D.	21	0	0
Philip Milloway, Esq;	30	0	0
John Cornwall, Esq;	30	0	0
George Peters, Esq;	20	0	0
Francis Lawson, Esq;	21	0	0
Mr. Timothy Lacy,	21	0	0
Mr. Edward De Santé,	21	0	0
George Adey, Esq;	21	0	0
Richard Morhall, Esq;	50	0	0
Messrs. Johnson and Langley,	21	0	0
Mr. Sanders Oliver,	21	0	0
Joseph Skinner, Esq;	21	0	0
Mr. Samuel Butler,	20	0	0
Michael James, Esq;	20	0	0
Mr. Charles Wray,	21	0	0
Timothy Mangles, Esq;	21	0	0
Alexander Fordyce, Esq;	52	10	0
George Bristow, Esq;	24	0	0
Peter Duval, Esq;	31	10	0
Albert Nesbitt, Esq;	21	0	0
William Jacomb, Esq;	21	0	0
Peter Bennet, Esq;	31	10	0
Robert Halirow, Esq;	30	0	0
Edmund			

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Edmund Boehm, Esq;	30	0	0
Andrew Grote, Esq;	21	0	0
Mr. Richard Salmon,	30	0	0
J. R. Siebel, Esq;	20	0	0
Roger Staples, Esq;	31	10	0
Mr. Isaac Walker,	10	10	0
Mr. James Morgan,	21	0	0
Mr. Herman Meyer,	21	0	0
Mr. Henry A. Langkoff,	30	0	0
Mr. Alexander Mahlstede,	21	0	0
Vanfittart Hudson, Esq;	40	0	0
Mr. William Scholey,	21	0	0
Henry Vanfittart, Esq;	30	0	0
William Fauquier, Esq;	21	0	0
Robert Baldy, Esq;	21	0	0
Nathaniel Castleton, Esq;	31	10	0
Peter Gaussen, Esq;	21	0	0
Master Philip Stanhope,	21	0	0
Thomas Godfrey, Esq;	21	0	0
John Delmé, Esq;	50	0	0
Joseph Chaplin Hankey, Esq;	21	0	0
Sundry persons, Mr. De Santé,	56	14	6
Kirkes Townley, Esq;	21	0	0
James Coningham, Esq;	20	0	0
Stephen Peter Godin, Esq;	50	0	0
Sir John Dick, Bart.	20	0	0

M 2

Rt.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Rt. Hon. Sir Edward Hawke,	42	0	0
Robert Nettleton, Esq;	30	0	0
Samuel Rickards, Esq;	25	0	0
Thomas Edwards Freeman, Esq;	50	0	0
Samuel Watson, Jun. Esq;	21	0	0
Lady Frances Coningsby,	100	0	0
William Davidson, Esq;	25	0	0
Thomas Hollis, Esq;	21	0	0
John Grant, Esq;	10	10	0
Honble Mr. Baron Perrott,	31	10	0
Monkhouse Davidson, Esq;	10	10	0
Charles Hornbey, Esq;	21	0	0
H. E. Esq;	5	5	0
W. S.	20	0	0
Rt. Hon. Lord Orwell,	20	0	0
T. H.	1	1	0
Thomas Hanway, Esq;	5	5	0
A Gentleman unknown,	20	0	0
Dr. Secker, late Archbishop of Canterbury,	10	10	0
Mr. Abraham Winterbottom,	5	5	0
Freeman Flower, Esq;	20	0	0
Paul Blagrove, Esq;	10	10	0
Elisha Biscoe, Esq;	10	0	0
Unknown, by Mr. Hanway,	100	0	0
Sir George Pococke, K. B.	20	0	0
Mr. Morton Rockliff,	5	5	0
			W.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
W.	2	2	0
Dr. Heberden,	5	5	0
Hon. Thomas Harvey,	26	0	0
Samuel Roffey, Esq;	52	10	0
Mrs. Ann Cotesworth,	20	0	0
Laurence Sullivan, Esq;	31	10	0
George Prescott, Esq;	21	0	0
Sir Charles Bunbury, Bart.	21	0	0
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T. D.	21	0	0
George Garrett, Esq;	21	0	0
Michael Adolphus, Esq;	5	5	0
Simon Fanshaw Esq;	2	2	0
Capt. Pigot,	2	2	0
Person unknown,	2	2	0
James Vere, Esq;	50	0	0
J. H. Browne, Esq;	20	0	0
Mrs. Hawkins Browne,	10	0	0
E. J. W.	10	0	0
A person unknown.	10	10	0
Peter Delmé, Esq	20	0	0
Mrs. Courtauld,	5	5	0
A Person unknown,	1	1	0
Lord Chief Baron Parker,	20	0	0
Mr. M.	5	0	0
James Whitchurch, Esq;	21	0	0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Sir William Mildway, Bart.	21	0	0
Mr. Frederick Bull,	10	10	0
Mr. William Hunt,	10	10	0
Mr. William James Gambier,	4	4	0
Unknown, by A. W.	10	10	0
Thomas Preston, Esq;	10	10	0
Thomas Nash, Esq;	21	0	0

A LIST

A
L I S T
O F T H E
GOVERNORS AND CONTRIBUTORS
O F T H E
MAGDALEN CHARITY.

Governors for Life,	g.
Governors by Annual Subscription.	a.
Of the Committee,	c.
Have served as Stewards,	s.
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- g. Mr. John Cox,
- g. John Coe, Esq;
- g. s. Abraham Chambers, Esq; *Soho-square,*
- g. Mr. Henry Cock, *Wapping,*
- g. Thomas Crofier, Esq; *Turnwheel-lane,*
Cannon-street,
- a. Mr. William Clarke, *Bow-church-yard,*
- a. John Calcraft, Esq; *Sackville-street,*
- a. Thomas Cartwright, Esq; *Henrietta-street,*
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- a. Mrs. Jervoise Clarke, *Albemarle-street,*
- g. Thomas Clutterbuck, jun. Esq; Ex. to
Thomas Meadows, Esq;

John

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- g. Mrs. Courtald, *Cornhill,*
- a. Richard Combe, Esq;
- a. Mr. B. Cole, *Bartholomew's-hospital,*
- g. Mrs. Ann Crayestien,
- g. James Coutts, Esq; *Strand,*
- g. The Rt. Rev. the Bishop of Clonfert,
- g. Robert, Lord Clive, *Berkeley-square.*
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- g. Mrs. Ann Cotesworth, *George-street,*
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- a. Hon. Charles Dillon, Esq;
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- a. William Craven, Esq; *Berkshire,*
- a. Richard Coffin, Esq; *Devonshire,*
- a. Major Gen. Carpenter, *King's Meuse,*
- g. Patrick Crawford, and John Dalrymple,
Esqrs. Ex. to Mrs Mary Middleton,
- g. Col. Charlton, and Col. Ward, Ex. to Mrs.
Wolff,

D

- g. s. Wm. Earl of Dartmouth, *St. James's-square*
- g. s. Arthur Earl of Donegal, *St. James's-square,*
- a. Charles Vere Dashwood, Esq; *Nottingham-*
shire,

N

Samuel

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- a. Henry Drummond, Esq; *George-street,*
Westminster,
- a. Lady Ann Dawson, *Brompton,*
- a. Maximilian Daws, Esq; *Temple,*
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- g. c. Peter Duval, Esq; *Broadstreet-building,*
- a. John Duval, Junior, Esq;
- g. James Dickson, Esq;
- g. John Day, Esq; *Middle Temple,*

Thomas

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g. Hugh, Viscount Falmouth, *St. James's-square*
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- g. c. s. Thomas Fletcher, Esq; *Walthamstow*
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Downe and Connor,
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Picadilly,
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- g. Sir John Fielding, Knt. *Bow street,*
- g. Rev. Dr. Fordyce,

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- g. Richard Gildart, Esq, *New Bond-street,*
- g. Andrew Grote, Esq; *Leadenhall-street,*
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- a. Sir Sampson Gideon, Bart, *Albemarle-street*
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- g. Lady Betty Germain, *St. James's-square,*
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- g. William Gill, Esq; *Abchurch lane,*
- g. c. John Grant, Esq; *Glanvile-street Rathbone-*
place,
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- g. William Garrett, Esq; *Ditto,*
- g. Samuel Garbet, Esq; *Birmingham,*
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Church-yard, Tho-

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- g. Mrs. Gowland,
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- g. Isaac Henckell, Esq; *Fenchurch-street,*
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- g. ——— Heacock, Esq;
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- a. George Hoare, Esq; *Bath,*
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- g. Mr. Edward Hawkins, *Leman-street Good-
man's-fields,*
- g. Mr. Samuel Hawkins, *Ditto,*
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street,*
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- George Hogg, Esq; *Lynn Regis,* Mrs.

- g. Mrs. Catherine Hyde, *Ditto*,
- g. John Henniker, Esq; *Stratford*,
- g. Mr. Thomas Hunt, *Old-jury*,
- g. William Harvey, Esq;
- a. Thomas Hill, Esq;
- a. Mrs. Alice Hill *Stratford*,
- a. Mrs. Grace Hill,
- g. Sir John Honeywood, Bart. *Evington, near
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Ireland,
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alley,
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Chapple,
- g. Francis Lawson, Esq; *Tukes-court, Chancery-*
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M.
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James's,

Lord .

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- g. John Mount, Esq; *Ditto,*
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- a. Mr. Brough Maltby, *Poultry,*
- a. Mr. Thomas Nobbes, *Strand,*

Mrs.

- a. Mrs. Letitia Munday, *Bath*,
- a. Lady Katherine Murray, *Brook-street*,
- a. Joseph Musgrave, Esq; *New Norfolk-street*,
N.

g. s. Hugh Duke of Northumberland, *Charing
Cross*,

g. The Duche's of Northumberland, Ditto,

g. c. s. Robert Nettleton, Esq; *Camberwell*,

g. s. John Nightingale, Esq; *Lombard-street*,

g. s. James Norman, Esq; *Black-friars*,

g. Nathaniel Newnham, jun. Esq; *Botolph-lane*,

g. Thomas Nash, Esq; *Cheapside*,

g. s. Albert Nesbit, Esq; *Bishopsgate-street*,

g. Mr. Edward Nicklin, *Ludgate-street*,

a. Sir John Nelthorpe, Bart. *Lincolnshire*,

O.

g. Lord Orwell, *Stanhope-street*,

g. Robert Henley Ongley Esq; *Great George-
street, Westminster*.

g. Mr. Jeremiah Osborn, Ex. to Mrs. Mary
West of *Bristol*,

a. Mr. Saunders Oliver, *Cannon-street*,

g. Mrs. Oliver, *Bath*,

P.

g. The Countess of Pomfret, *Saville-row*,

g. Lord Pigot, *Soho-square*,

g. s. Sir Thomas Parker, Knt. Lord Chief Baron
of the Exchequer, *Bedford-row*.

g. Sir Samuel Prime, Knt. *Whitton, Middle-
sex*, Thomas

- g. c. s. Thomas Preston, Esq; *Serjeant's-inn, Fleet-street,*
- g. c. s. George Peters, Esq; *Old Bethlem,*
- g. Mr. James Portis, *Pancras-lane,*
- g. Mr. George Portis, *Ditto,*
- g. Thomas Plumber, Esq; *John's-street,*
- g. Mr. Edmund Pitts, *Swithin's-lane,*
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- a. Newdigate Poyntz, Esq; *Boswell Court, Carey-street,*
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- g. Jens Pederson, Esq; *Wellclose Square,*
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- g. Mr. William Pocock, *Newgate-street,*
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- g. Nicholas Peter Pillon, Esq; *St. Mary Axe,*
- g. John Page, Esq; *Water-gate, Suffex,*
- g. Edward Page, Esq; *Tottenham,*
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Robert

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 Q.
 a. John Quick, Esq; *Cornhill*,
 R.
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 g. Hugh Ross, Esq; *St. Mary Axe*,
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 g. Samuel Roffey, Esq; *Lincoln Inn-fields*.
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 g. Charles Reinholt, Esq; *St. Petersburg*,
 g. Samuel Rickards, Esq; *Fenchurch-street*,
 g. Nathaniel Ryder, Esq; *Hills-street*,
 a. Thomas Reynolds, Esq;
 a. Mrs. Ann Rider, *White-chapel*,
 S.
 g. John, Earl of Sandwich, *Berkley-square*,
 g. The Dutches Dowager of Somerset,
Twickenham,
 g. s. Richard Earl of Scarbrough, *South Audley-street*,
 g. Wm. Earl of Shelburne, *Berkley square*,
 a. The Earl of Strathmore, Wm.

- g. Wm. Earl of Strafford, *St. James's square,*
g. s. John Earl Spencer, *St. James's Place,*
a. Countess of Spencer, *Ditto*
g. s. Nathl. Lord Scarfsdale, *South Audley-square,*
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g. Sir George Savile, Bart. *Leicester-fields,*
g. Sir William St. Quintin, Bart. *Bath,*
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g. s. Henry Shiffner, Esq; *Queen-street,*
g. John Shiffner, Esq; *Basinghall-street,*
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man's-fields.
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g. John Steers, Esq;
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ney-hill,
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hill,
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man's-fields.
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g. Russell Skinner, Esq; *Calcutta in Bengal,*
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- g. Mrs. Sullivan, Ditto,
g. Richard Spencer, Esq; *George-street, West-*
minster.
- g. Miss Stanwix,
g. Luke Scrafton, Esq; *Grosvenor-square,*
g. — Spalding, Esq;
g. John Shakespeare, Esq; Alderman, *Bili-*
ter-square,
- a. Sir Frank Standish, Bart. *St. James's-street,*
a. Alexander Small, Esq; *Clifton, Bucking-*
hamshire,
- g. Master Philip Stanhope, *Southampton Row,*
g. Mr. William Sainsbury, *Friday-street,*
a. Thomas Skipwith, Esq; *Warwickshire,*
a John Seare, Esq; *Hertfordshire,*
g. Mr. Claude Scott.

T.

- g. s. Barlow Trecothick, Esq; Alderman, *John-*
street, Bedford-row.
- g. Mr. John Tozer,
g. s. John Thornton, Esq; *King's-arms Yard.*

Mrs.

- g. Mrs. Thornton, *Clapham*,
- g. Mr. Thornton, Ditto,
- g. Miss Thornton, Ditto,
- g. c. s. Andrew Thompson, Esq; *Austin-friars*.
- g. Harry Thompson, Esq; *Gould-square*,
- g. Richard Thompson, Esq;
- g. John Taylor, Esq;
- g. s. John Townson, Esq; *St. Swithins-lane*,
- g. James Taylor, Esq;
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- a. Mr. Henry Thompson,
- g. Robert Cotton Trefusis, Esq; *Little Stan-*
hope Street,
- g. Kirkes Townley, Esq; *St. James's*,
- g. Mr. Jemima Turnpenny, *Black-heath*.
- a. Sir Charles Kemeys Tynte, Bart. *Hill-*
street,
- a. Mrs. Turner, *Margate*.

V.

- g. Henry Vanfittart, Esq; *Spring Gardens*,
- g. s. Mr. Vick, *Clifton, near Bath*,
- g. Mr. Benjamin Vaughan.

W.

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- g. Thomas Wentworth, Esq;
- g. Richard Warner, Esq; *Woodford*,

Thomas

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- g.* George Wombwell, Esq; *Crutched-fryars,*
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- g.* Benjamin Webb, Esq; *Mark-lane,*
- g. c. s.* Timothy Waldo, Esq; *Salier's-hall,*
- g.* John Wickenden, Esq; *Lombard-Street,*
- g.* Thomas Wale, Esq;
- g.* Mr. Charles Wray, *Fleet-street,*
- g. s.* Mr. Jacob Wilkinson, *Abchurch-lane,*
- g. s.* James Whitchurch, Esq; *Twickenham,*
- a.* Mr. William Watson,
- g.* Francis Wood, Esq; *Temple,*
- g.* Mr. Abraham Winterbottom, *Threadneedle street.*

- g.* John Wowen, Esq; *Hertford-street,*
- g. s.* Thomas Wright, Esq; *Abchurch-lane,*
- g.* Mr. John Whiston, *Fleet-street,*
- g.* Mr. Joseph Wells, *Ludgate-hill,*
- a.* — Willis, Esq;
- a.* Mrs. Wentworth, *Clarges-street,*
- g.* Mrs. Anne Wheeler, *Park-street,*
- a.* George Wrighte, Esq; *Gayhurst, Bucks.*

Y.

- g.* Sir Joseph Yates, Knt. one of the Judges
of the King's Bench, *Bedford-row,*
- g.* Hon. Charles Yorke, *Bloomsbury-square.*

LEGA-

LEGACIES *Received.*

1759	The Executors of Mr. Hill,	10	10	0
1761	Mrs. Martha Prynne,	30	0	0
	Peter Lewis Levius, of <i>Lishon</i> ,	44	15	0
	Joshua Warde, Esq;	21	0	0
1762	Charles Spooner, Esq;	100	0	0
	Mrs. Mary Beriman, in <i>East-India</i> Annuities,	100	0	0
	Mr. Thomas Warde,	20	0	0
	Mrs. Elizabeth Beal,	4	4	0
1763	Mr. John New,	100	0	0
	Mr. John Redman,	5	5	0
1764	Mr. John Stow,	50	0	0
1765	Mrs. Henrietta Wolfe, of <i>Greenwich</i> ,	100	0	0
	John Parminter, Esq;	100	0	0
	Mrs. Elizabeth Erwin,	10	0	0
1766	Mrs. Mary Middleton,	200	0	0
	Mr. Timothy Helmsley, a Legacy and two Mercers Bonds,	115	8	2
1767	Dr. Bowles,	100	0	0
	Countess of Montraith,	500	0	0
	Hele Dyer, Esq;	313	10	0
1768	Miss Mary West,	1000	0	0
	Henry Allen, Esq;	400	0	0
	George Newland, Esq;	30	0	0
	Thomas Meadows, Esq;	200	0	0



